

NUMBERS.

INTRODUCTION.

THE title commonly given to this Book is evidently suggested by the two numberings of the people recorded in chapters i. and xxvi.

The book narrates the history of the Israelites during their sojourn in the wilderness from the completion of the law-giving at Sinai, Lev. xxvii. 34, to their mustering in the plains of Moab for actual entry into the Land of Promise.¹

The incidents are generally given in their chronological order, except in the third part. The five chapters comprised in this part appear to deal with a long period, from which only isolated episodes are given; and of these the dates can only be conjectured.

Between the two dates "the first day of the second month of the second year after they were come out of Egypt" (i. 1), and the death of Aaron (xxxiii. 38), intervene no less than thirty-eight years and three months (cp. Deut. ii. 14), the long and dreary period of tarrying in the wilderness till the dis-

obedient generation had wasted away.²

From the death of Aaron to the date given in the opening verses of Deuteronomy (i. 1-3), occurred a space of exactly six months, in which all the events narrated in the fourth part of the Book of Numbers, from xx. 1 to the end, would seem to have occurred, with the probable exception of the defeat of the king of Arad (xxi. 1-3).

As regards the authorship and date of composition, the notes of time, the tenor of the contents, no less than the direct assertions of the text itself, lead to the conclusion that Moses is properly spoken of as the writer of the Book of Numbers. It is in substance his work; though many portions of it were probably committed to writing many years before the whole was completed; and the concluding chapters were not written until towards the close of the fortieth year after the Exodus.

¹ Its contents may be divided into four parts: (a) i.—x. 10; (b) x. 11—xiv; (c) xv.—xix.; (d) xx.—xxxvi.

² On the history of these years, see notes on xx. 1, and xxxiii. 19.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

^a Ex. 19. 1.
ch. 10. 11, 12.
^b Ex. 25. 22.

^c Ex. 30. 12.
& 33. 26.
ch. 26. 2, 63,
64.
^d Sam. 24. 2.
1 Chr. 21. 2.

^d ch. 2. 14,
he is called
Reuel.
^e ch. 7. 2.
1 Chr. 27. 16.
Ex. 18. 21,
25.

CHAP. 1. AND the LORD spake unto Moses ^ain the wilderness of Sinai, ^bin the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying, 'Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers. ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethaneel the son of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son of Gideon. Of Dan; Ahiezer the son of Ammishaddai. 13, 14 Of Asher; Pagiel the son of Ocran. Of Gad; Eliasaph the 15, 16 son of ^dDeuel. Of Naphtali; Ahira the son of Enan. ^eThese were the renowned of the congregation, princes of the tribes of their fathers, ^fheads of thousands in Israel. ¶ And Moses and Aaron took these men which are expressed by *their* names: 18 and they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by 19 their polls. As the LORD commanded Moses, so he numbered 20 them in the wilderness of Sinai. ¶ And the children of Reuben, Israel's eldest son, by their generations, after their families, by

I. 1-4. A month had passed away since the setting up of the tabernacle (Ex. xl. 2, 17): and the Sinaitic legislation was now complete (cp. Lev. xxvii. 34).

A census ("sum") was commanded, to be based not upon any fresh registration of individuals, but upon that which had accompanied the previous collection of the offerings. Cp. Ex. xxx. 11, &c.; xxxviii. 25-28. The offerings had been probably tendered by the people in groups, and if certificates of registration were furnished to such groups, the new census might be easily carried out by means of these documents, and got through (v. 18) in a single day. The present registration enrolled persons "after their families, by the house of their fathers;" and was superintended not by the Levites (see Ex. xxxviii. 21 and note), but by (v. 4) an assessor for each tribe to act in the business with Moses and Aaron. The purpose now in view was not religious only. The census now taken would serve as

a basis for various civil and military arrangements.

5-16. The princes of the tribes, selected (v. 4) under divine direction, were for the most part the same persons as those chosen a few months previously at the counsel of Jethro (Ex. xviii. 21-26). Nahshon, prince of Judah, is mentioned in Ex. vi. 23, and Elishama, in 1 Chr. vii. 26, 27. The peers of men like these were no doubt entitled, amongst their fellows, to the epithet "renowned," v. 16.

20-46. The enrolment, being taken principally for military purposes (cp. vv. 3, 20), would naturally be arranged by hundreds, fifties, &c. (cf. 2 K. i. 9, 11, 13). In eleven tribes the number enrolled consists of complete hundreds. The difference, in this respect, observable in the case of the tribe of Gad here (v. 25), and of the tribe of Reuben at the later census (xxvi. 7), is probably to be accounted for by the pastoral, and consequently nomadic, habits of these tribes,

- the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward,
- 21 all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand
- 22 and five hundred. ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and
- 23 upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and
- 24 nine thousand and three hundred. ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 25 those that were numbered of them, *even* of the tribe of Gad, *were* 26 forty and five thousand six hundred and fifty. ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to
- 27 war; those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.
- 28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were
- 29 able to go forth to war; those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and
- 30 four hundred. ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and
- 31 upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and
- 32 seven thousand and four hundred. ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all
- 33 that were able to go forth to war; those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five
- 34 hundred. ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all
- 35 that were able to go forth to war; those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thou-
- 36 sand and two hundred. ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old
- 37 and upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Benjamin, *were*
- 38 thirty and five thousand and four hundred. ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able
- 39 to go forth to war; those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven

which rendered it difficult to bring all their members together at once for a census. Judah already takes precedence of his brethren in point of numbers (cp. Gen. xlix. 8 note), and Ephraim of Manasseh (cp. Gen. xlviii. 19, 20).

- 40 hundred. ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward,
 41 all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand
 42 and five hundred. ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
 43 those that were numbered of them, *even* of the tribe of Naphtali,
 44 *were* fifty and three thousand and four hundred. ¶ ^gThose *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for
 45 the house of his fathers. So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to
 46 war in Israel; even all they that were numbered were ^hsix hundred thousand and three thousand and five hundred and fifty.
 47 But ⁱthe Levites after the tribe of their fathers were not numbered among them. For the LORD had spoken unto Moses, saying,
 48 ^kOnly thou shalt not number the tribe of Levi, neither
 49 take the sum of them among the children of Israel: ^lbut thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, ^mand shall encamp round about
 50 the tabernacle. ⁿAnd when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: ^oand the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents, ^pevery man by his own camp, and every man
 51 by his own standard, throughout their hosts. ^qBut the Levites shall pitch round about the tabernacle of testimony, that there be no ^rwrath upon the congregation of the children of Israel: ^sand the Levites shall keep the charge of the tabernacle of testimony.
 52 ¶ And the children of Israel did according to all that the LORD commanded Moses, so did they.
- CHAP. 2.** AND the LORD spake unto Moses and unto Aaron, saying,
 2 ^aEvery man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: ^bfar off about the tabernacle of the congregation shall they pitch.
- ^c Ex. 38. 26.
 See Exod. 12. 37.
 ch. 2. 32.
 & 26. 51.
^d ch. 2. 33.
 See ch. 3. & 4.
 & 26. 57.
 1 Chr. 6. & 21. 6.
^e ch. 2. 33. & 26. 62.
^f Ex. 38. 21. ch. 3. 7, 8. & 4. 15, 25, 26, 27, 33.
^g ch. 3. 23, 29, 35, 33.
^h ch. 10. 17, 21.
ⁱ ch. 3. 10, 33. & 18. 22.
^j ch. 2. 2, 31.
^k ver. 50.
^l Lev. 19. 6. ch. 8. 19. & 16. 46. & 18. 5.
 1 Sam. 6. 19.
^m ch. 3. 7, 8. & 8. 24, 25, 26.
 & 18. 3, 4, 5. & 31. 30, 47.
 1 Chr. 23. 32.
 2 Chr. 13. 11.
ⁿ ch. 1. 52.
^o Josh. 3. 4.

¹ Heb. *over against*.

47-54. When a census of the tribe of Levi takes place. (iii. 15, xxvi. 62), *all* the males are counted from a month old and upward, and not, as in the other tribes, those only who were of age for service in the field.

48. *had spoken*] Render *spake*. The formal appointment is only now made, in reward for their zeal (Ex. xxxii. 26-29), though reference to their future office appears previously in Lev. xxv. 32 sqq., and they had already acted as assistants to the priests (cp. Ex. xxxviii. 21).

II. 2. *standard...ensign*] The "standard" marked the division, or camp (cf. *ver.* 9, 16, 24, 31); the "ensign" the family. There

would thus be four "standards" only, one for each "camp" of three tribes. The "standard" was probably a solid figure or emblem mounted on a pole, such as the Egyptians used. Tradition appropriates the four cherubic forms (Ezek. i. 5-12; Rev. iv. 7 sqq.), the lion, man, ox, and eagle, to the camps of Judah, Reuben, Ephraim, and Dan respectively; and this, as to the first, has a certain support from Gen. xlix. 9 (cp. Rev. v. 5), and as to the third, from Deut. xxxiii. 17.

far off] See margin, *over against*; *i.e.* facing the tabernacle on every side. The distance was perhaps 2000 cubits or rather more than $\frac{1}{4}$ mile: cp. Josh. iii. 4.

3 ¶ And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and ^cNahshon the son of Amminadab *shall be* captain of the children of Judah. And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred. And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred. Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun. And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred. All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. ^dThese shall first set forth. ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur. And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred. And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai. And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred. Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of 'Reuel. And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty. All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. ¶ And they shall set forth in the second rank. ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards. ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim

^c ch. 10. 14.
^d Ruth 4. 20.
 1 Chr. 2. 10.
 Matt. 1. 4.
 Luke 3. 32, 33.

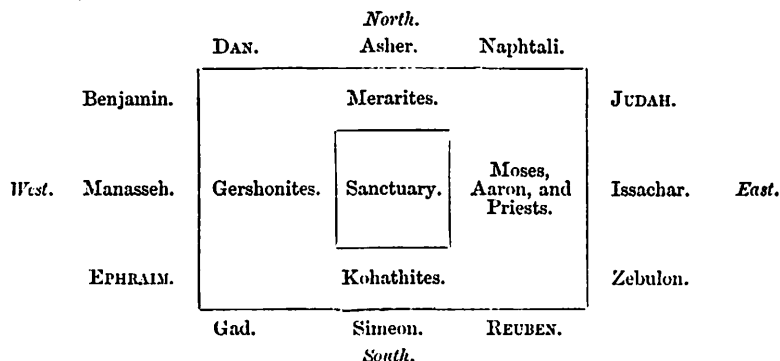
^d ch. 10. 14.

^e ch. 10. 18.
^f ch. 10. 17, 21.

¹ *Deuel*, ch. 1. 14. & 7. 42, 47, & 10. 20.

14. *Reuel*] Doubtless an error of transcription for Deuel (i. 14). vary in different places according to local exigencies. The area of the camp might be

3-32. The following plan shows the general arrangement of the camp, which would



- 19 *shall be* Elishama the son of Ammihud. And his host, and those that were numbered of them, *were* forty thousand and five hundred. And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred. Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon. And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. ^aAnd they shall go forward in the third rank.
- ^v ch. 10. 22. 25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai. And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred. And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran. And his host, and those that were numbered of them, *were* forty and one thousand and five hundred. Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred. All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. ^aThey shall go hindmost with their standards. ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: ¹all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty. But ^kthe Levites were not numbered among the children of Israel; ³⁴ as the LORD commanded Moses. And the children of Israel did according to all that the LORD commanded Moses: ¹so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.
- CHAP. 3. THESE *also are* the generations of Aaron and Moses in 2 the day *that* the LORD spake with Moses in mount Sinai. And these *are* the names of the sons of Aaron; Nadab the ^afirstborn, 3 and Abihu, Eleazar, and Ithamar. These *are* the names of the sons of Aaron, ^bthe priests which were anointed, ¹whom he consecrated to minister in the priest's office. ^cAnd Nadab and Abihu
- ^a Ex. 6. 23.
^b Ex. 28. 41. Lev. 8.
^c Lev. 10. 1. ch. 26. 61.
¹ Chr. 24. 2.

¹ Heb. *whose hand he filled.*

32-34. Such was the ideal form of the encampment in the wilderness: a form reproduced in the square court with which the Temple was eventually surrounded, and in the vision of the heavenly city as seen by Ezekiel (xlviii. 20), and by St. John (Rev. xxi. 16; cp. Rev. xx. 9). Thus the camp of God's earthly people was divinely ordered so as to set forth the completeness of His Church; and to illustrate by its whole arrangement, which was determined by the Tabernacle in the centre, both the dependence of all on God, and the access which all enjoyed to God.

III. 1. The "generations" (see Gen. ii.

4) now given, though entitled those of Aaron and Moses (Aaron standing first as the elder brother), are those of Aaron only. The personal dignity of Moses, though it gave him rank as at the head of his tribe, was not hereditary. He had, and desired to have (xiv. 12; Ex. xxxii. 10), no successor in his office but the distant Prophet like unto himself (Deut. xviii. 18). Aaron was the ancestor of a regular succession of priests.

3. *whom he consecrated* i.e. whom Moses consecrated, or literally as marg., whose "hand he filled," by conferring their office upon them (Lev. viii. 1 seq.).

- died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father. ¶ And the LORD spake unto Moses, saying, "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death."
- 11, 12 ¶ And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD. ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of the LORD, as he was commanded.
- 17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these are the names of the sons of Gershon by their families; Libni, and Shimei. And the sons of Kohath by their families; Amram, and Izebar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers. ¶ Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred. The families of the Gershonites shall pitch behind the tabernacle westward. And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael. And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, and the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof. ¶ And of Kohath was the family of the Amramites, and the family of the Izebarites, and the family of the Hebronites,

¹ Heb. month.

7. keep his charge] i.e. so assist him that the obligations incumbent on him and on the congregation may be fulfilled.

13. The concluding words are better expressed thus: "Mine shall they be, Mine, the Lord's." On the subject of the firstborn see notes on vv. 43-51.

26. the cords...the service thereof] i.e. of the Tabernacle, not of the hangings of the Court; for these, with their cords and other fittings, belonged to the charge of the Merarites (vv. 36, 37). The Tabernacle was under the care of the Gershonites.

27-32. Of the Levites, the Kohathites,

^d ch. 8. 6.
[&] 18. 2.

^e See ch. 1. 50.
[&] 8. 11, 15, 24, 26.
^f ch. 8. 19.
[&] 18. 6.

^g ch. 19. 7.

^h ver. 39.

ⁱ ch. 1. 51.

[&] 16. 40.

^j ver. 41.

^k ch. 8. 16.

^l Ex. 6.

^m Ex. 13. 2.

ⁿ Lev. 27. 26.

^o ch. 8. 16.

^p Luke 2. 23.

^q Ex. 13. 12.

^r ch. 8. 17.

^s ver. 39.

^t ch. 20. 62.

^u Gen. 46.

^v 11.

^w Ex. 6. 16.

^x ch. 26. 57.

^y 1 Chr. 6. 1.

^z 10.

^{aa} Ex. 6. 17.

^{ab} Ex. 6. 18.

^{ac} Ex. 6. 19.

^r ch. 1. 53.

^s ch. 4. 24,

^t 25, 26.

^u Ex. 25. 9.

^v Ex. 26. 1.

^w Ex. 26. 7.

^x 14.

^y Ex. 26. 36.

^z Ex. 27. 9.

^{aa} Ex. 27. 16.

^{ab} Ex. 35. 18.

^{ac} 1 Chr. 23.

^{ad} 23.

- and the family of the Uzzielites: *these are the families of the*
 28 Kohathites. In the number of all the males, from a month
 old and upward, *were* eight thousand and six hundred, keeping
 29 the charge of the sanctuary. ^aThe families of the sons of Kohath
 30 shall pitch on the side of the tabernacle southward. And the
 chief of the house of the father of the families of the Kohathites
 31 *shall be* Elizaphan the son of Uzziel. And ^atheir charge *shall*
 be ^fthe ark, and ^gthe table, and ^dthe candlestick, and ^ethe
 altars, and the vessels of the sanctuary wherewith they minister,
 32 and ^kthe hanging, and all the service thereof. And Eleazar the
 son of Aaron the priest *shall be* chief over the chief of the Le-
 vites, and *have* the oversight of them that keep the charge of the
 33 sanctuary. ¶ Of Merari *was* the family of the Mahlites, and the
 34 family of the Mushites: *these are the families of Merari.* And
 those that were numbered of them, according to the number of
 all the males, from a month old and upward, *were* six thousand
 35 and two hundred. And the chief of the house of the father of
 the families of Merari *was* Zurriel the son of Abihail: ⁱ*these shall*
 36 pitch on the side of the tabernacle northward. And ^{1m}*under*
 the custody and charge of the sons of Merari *shall be* the boards
 of the tabernacle, and the bars thereof, and the pillars thereof,
 and the sockets thereof, and all the vessels thereof, and all that
 37 serveth thereto, and the pillars of the court round about, and
 38 their sockets, and their pins, and their cords. ¶ ⁿBut those that
 encamp before the tabernacle toward the east, *even* before the
 tabernacle of the congregation eastward, *shall be* Moses, and
 Aaron and his sons, ^okeeping the charge of the sanctuary ^pfor
 the charge of the children of Israel; and ^qthe stranger that
 39 cometh nigh shall be put to death. ^rAll that were numbered of
 the Levites, which Moses and Aaron numbered at the command-
 ment of the LORD, throughout their families, all the males from
 a month old and upward, *were* twenty and two thousand. ¶ And
 the LORD said unto Moses, ^sNumber all the firstborn of the
 males of the children of Israel from a month old and upward,
 41 and take the number of their names. ^tAnd thou shalt take the
 Levites for me (I *am* the LORD) instead of all the firstborn
 among the children of Israel; and the cattle of the Levites
 instead of all the firstlings among the cattle of the children of
 42 Israel. And Moses numbered, as the LORD commanded him, all
 43 the firstborn among the children of Israel. And all the firstborn
 males by the number of names, from a month old and upward,

¹ Heb. *the office of the charge.*

the kinsmen of Moses and Aaron, and the most numerous, have the most important charge confided to them, viz. that of the Ark, the Altars, and the more especially sacred furniture generally.

39. *twenty and two thousand*]. A number on which the commutation with the First-born of the Twelve tribes depends (vv. 43-46). The actual total of the male Levites is 22,300 (cp. vv. 22, 28, 34); and the extra 300 are considered by some to represent those who, being first-born themselves in the tribe of Levi, could not be available to redeem the first-born in other tribes. Others consider the difference due to an error in the Hebrew text.

The tribe of Levi is shown by this census to have been by far the smallest of the tribes.

43. This result, when compared with the number of male adults (603, 550, cp. ii. 32), is small, the usual proportion of first-born sons to a total male population being about one in four: and the explanation offered is that the law of Ex. xiii. 1, 2, prescribed a dedication of those only who should be first-born *thenceforward*.

On the other hand, the number is very large to be born amongst two millions of persons in a single year; and it must be admitted, that some unusual causes must have been concerned. Such, not to mention the

of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen. ¶ And the LORD spake unto Moses, saying, "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD. And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (^athe shekel is twenty gerahs:)" and thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. And Moses took the redemption money of them that were over and above 50 them that were redeemed by the Levites: of the firstborn of the children of Israel took he the money; ^aa thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: and Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. 4. AND the LORD spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, ^afrom thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. ^bThis shall be the service of the sons of Kohath in the tabernacle of the congregation, about ^cthe most holy things: and when the camp setteth forward, Aaron shall come, and his sons, and they shall take down ^dthe covering vail, and cover the ark of testimony with it: and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in ^ethe staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the

¹ Or, pour out withal.

Divine Blessing, may be found in the sudden development of national energies which would immediately ensue on the Exodus. Before that event, the miserable estate of the people, and especially the inhuman order for the destruction of their first-born, would check very seriously the ratio of marriages and births; and this ratio would naturally, when the check was removed, exhibit a sudden and striking increase.

44-51. This redemption money (see marg. *reff.*) would perhaps be exacted from the parents of the youngest children of the 22,273 (v. 43). The cattle of the Levites was doubtless taken in the gross as an equivalent for the first-born cattle of the other tribes, which of course, no less than the first-born of men, belonged to the Lord; and in future would have to be redeemed (xviii. 15; Dent. xv. 19).

IV. 4. *about the most holy things*] Omit

"about." The sense is, "this is the charge of the sons of Kohath, the most holy things:" i.e. the Ark of the Covenant, the Table of Shewbread, the Candlestick, and the Golden Altar, together with the furniture pertaining thereto. It appears, from a comparison of vv. 16, 28, and 33, that the ministry of the Kohathites was superintended by Eleazar, the elder of the two surviving sons of Aaron; and that of the two other families by Ithamar.

6. *wholly of blue*] Cp. Ex. xxv. 4 note. The third and external covering of the Ark only was to be of this colour. The Table of Shewbread had (v. 8) an outer wrapping of scarlet; the Altar (v. 13) one of purple.

put in the staves] Probably, "put the staves in order." These were never taken out of the golden rings by which the Ark was to be borne (see Ex. xxv. 14, 15), but would need adjustment.

^a Ex. 25. 31.
ⁱ Ex. 25. 37,
 38.

^k Ex. 30. 1, 3.

^l ch. 7. 9.
 & 10. 21.

Deut. 31. 9.

2 Sam. 6. 13.

1 Chr. 15. 2,

15.

^m 2 Sam. 6.

6, 7.

1 Chr. 13. 9,

10.

ⁿ ch. 3. 31.

^o Ex. 25. 6.

Lev. 24. 2.

^p Ex. 30. 34.

^q Ex. 29. 40.

^r Ex. 30. 23.

^s ver. 4.

^t See Ex. 19.

21.

1 Sam. 6. 19.

^u ver. 3.

^v ch. 3. 25,

28.

^a candlestick of the light, ⁴and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: and they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar. And upon ^kthe golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: and they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar: and they shall take away the ashes from the altar, and spread a purple cloth thereon: and they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the ¹basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, ¹the sons of Kohath shall come to bear it: ²but they shall not touch *any* holy thing, lest they die. ³These *things* are the burden of the sons of Kohath in the tabernacle of the congregation. ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* ⁴the oil for the light, and the ⁵sweet incense, and ⁶the daily meat offering, and the ⁷anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof. ¶ And the LORD spake unto Moses and unto Aaron, saying, Cut ye not off the tribe of the families of the Kohathites from among the Levites: but thus do unto them, that they may live, and not die, when they approach unto ⁸the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: ⁹'but they shall not go in to see when the holy things are covered, lest they die. ¶ And the LORD spake unto Moses, saying, Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; ¹⁰'from thirty years old and upward until fifty years old shalt thou number them; all that enter in ¹¹to perform the service, to do the work in the tabernacle of the congregation. This *is* the service of the families of the Gershonites, to serve, and for ¹²burdens: and ¹³they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation, and the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that *is* made for them: ¹⁴so shall they serve. At the ¹⁵'appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their

¹ Or, bowls.

² Heb. to war the warfare.

³ Or, carriage.

⁴ Heb. month.

20. to see when the holy things are covered] Render: to see the holy things for an instant. The expression means literally "as a gulp," i.e. for the instant it takes to swallow.

23. enter in to perform the service] Lit. as

in marg. "to war the warfare," or, as the same phrase in part is rendered, v. 3, "enter into the host to do the work." The language is military. The service of God is a sacred warfare (viii. 24, 25 marg. reading).

- burdens, and in all their service: and ye shall appoint unto
 28 them in charge all their burdens. This *is* the service of the
 families of the sons of Gershon in the tabernacle of the congre-
 gation: and their charge *shall be* under the hand of Ithamar
 29 the son of Aaron the priest. ¶ As for the sons of Merari, thou
 shalt number them after their families, by the house of their
 30 fathers; ¹from thirty years old and upward even unto fifty years
 old shalt thou number them, every one that entereth into the
 'service, to do the work of the tabernacle of the congregation. ¹ ver. 3.
- 31 And 'this is the charge of their burden, according to all their
 service in the tabernacle of the congregation; 'the boards of
 the tabernacle, and the bars thereof, and the pillars thereof, and
 32 sockets thereof, and the pillars of the court round about, and
 their sockets and their pins, and their cords, with all their
 instruments, and with all their service: and by name ye shall
 33 reckon the instruments of the charge of their burden. This *is*
 the service of the families of the sons of Merari, according to all
 their service, in the tabernacle of the congregation, under the
 34 hand of Ithamar the son of Aaron the priest. ¶ And Moses and
 Aaron the chief of the congregation numbered the sons of
 the Kohathites after their families, and after the house of their
 35 fathers, from thirty years old and upward even unto fifty years
 old, every one that entereth into the service, for the work in the
 36 tabernacle of the congregation: and those that were numbered
 of them by their families were two thousand seven hundred and
 37 fifty. These *were* they that were numbered of the families of the
 Kohathites, all that might do service in the tabernacle of the con-
 38 gregation, which Moses and Aaron did number according to the
 commandment of the LORD by the hand of Moses. ¶ And those
 that were numbered of the sons of Gershon, throughout their
 39 families, and by the house of their fathers, from thirty years
 old and upward even unto fifty years old, every one that entereth
 into the service, for the work in the tabernacle of the congre-
 40 gation, even those that were numbered of them, throughout their
 families, by the house of their fathers, were two thousand and
 41 six hundred and thirty. 'These *are* they that were numbered
 of the families of the sons of Gershon, of all that might do ser-
 vice in the tabernacle of the congregation, whom Moses and
 Aaron did number according to the commandment of the LORD. ^d ver. 22.
- 42 ¶ And those that were numbered of the families of the sons of
 Merari, throughout their families, by the house of their fathers,
 43 from thirty years old and upward even unto fifty years old,
 every one that entereth into the service, for the work in the taber-
 44 nacle of the congregation, even those that were numbered of
 them after their families, were three thousand and two hundred.
 45 These *be* those that were numbered of the families of the sons of
 Merari, whom Moses and Aaron numbered 'according to the ^e ver. 29.

¹ Heb. warfare.

28, 33. The Gershonites and Merarites are superintended by Ithamar, Aaron's younger son, who had already had the oversight of the Tabernacle in its construction (Ex. xxxviii. 21). Thus readily do the permanent offices of the leaders of the Israelite community spring out of the duties which, under the emergencies of the first year of the Exodus, they had been led, from time

to time, to undertake.

32. *by name ye shall reckon the instruments*] Or, assign them to their bearers singly, and "by name." These "instruments" comprised the heavier parts of the Tabernacle; and the order seems intended to prevent individual Merarites choosing their own burden, and so throwing more than the proper share on others.

- 46 word of the LORD by the hand of Moses. ¶ All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, ^ffrom thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, even those that were numbered of them, were eight thousand and five hundred and fourscore. According to the commandment of the LORD they were numbered by the hand of Moses, ^gevery one according to his service, and according to his burden: thus were they numbered of him, ^has the LORD commanded Moses.

- CHAP. 5. AND** the LORD spake unto Moses, saying, Command the 2 children of Israel, that they put out of the camp every ^aleper, and every one that hath an ^bissue, and whosoever is defiled by 3 the ^cdead: both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, ^din 4 the midst whereof I dwell. And the children of Israel did so, and put them out without the camp: as the LORD spake unto 5 Moses, so did the children of Israel. ¶ And the LORD spake 6 unto Moses, saying, Speak unto the children of Israel, ^eWhen a man or woman shall commit any sin that men commit, to do a 7 trespass against the LORD, and that person be guilty; ^fthen they shall confess their sin which they have done: and he shall recompense his trespass ^gwith the principal thereof, and add unto it the fifth ^hpart thereof, and give it unto ⁱhim against whom he hath 8 trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, ^jeven to the priest; beside ^kthe ram of the atonement, whereby an 9 atonement shall be made for him. And every ^loffering of all the holy things of the children of Israel, which they bring unto 10 the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be ^mhis. 11, 12 ¶ And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go 13 aside, and commit a trespass against him, and a man ⁿlie with her carnally, and it be hid from the eyes of her husband, and be kept

¹ Or, *heave offering*.

V. The general purpose of the directions given in this and the next chapter is to attest and to vindicate, by modes in harmony with the spirit of the theocratical law, the sanctity of the people of God. Thus the congregation of Israel was made to typify the Church of God, within which, in its perfection, nothing that offends can be allowed to remain (cp. St. Matt. viii. 22; Rev. xxi. 27).

1-4. Cp. marg. ref. The precepts of Lev. xiii. and xv. are now first fully carried out. They could hardly have been so earlier, during the hurry and confusion which must have attended the march out of Egypt, and the encampments which next followed.

5-10. The Law of restitution: a passage supplementary to Lev. v. 5, &c., vi. 5, &c.

7. *recompense his trespass* i.e. make restitution to the person whom he has injured.

8. *whereby an atonement shall be made for*

him] Lit. "which shall clear him of guilt as to it," i.e. as to the trespass.

10. *And every man's hallowed things shall be his* i.e. the priest's. The *heave offerings* (v. 9) and *dedicatory offerings* (e.g. first-fruits) were to be the perquisite of the officiating priests.

11-31. The trial of jealousy. As the crime of adultery is peculiarly defiling and destructive of the very foundations of social order, the whole subject is dealt with at a length proportionate to its importance. The process prescribed has lately been strikingly illustrated from an Egyptian "Romance," which refers to the time of Rameses the Great, and may therefore well serve to illustrate the manners and customs of the Mosaic times. This mode of trial, like several other ordinances, was adopted by Moses from existing and probably very ancient and widely spread institutions.

- close, and she be defiled, and *there be* no witness against her,
 14 neither she be taken *with the manner*; and the spirit of jealousy
 come upon him, and he be jealous of his wife, and she be defiled:
 or if the spirit of jealousy come upon him, and he be jealous of
 15 his wife, and she be not defiled: then shall the man bring his
 wife unto the priest, and he shall bring her offering for her, the
 tenth *part* of an ephah of barley meal; he shall pour no oil upon
 it, nor put frankincense thereon; for it *is* an offering of jealousy,
 an offering of memorial, ^mbringing iniquity to remembrance. ^m 1 Kin. 17.
 16 And the priest shall bring her near, and set her before the ^{18.}
 17 LORD: and the priest shall take holy water in an earthen vessel;
 and of the dust that is in the floor of the tabernacle the priest
 18 shall take, and put *it* into the water: and the priest shall set
 the woman before the LORD, and uncover the woman's head, and
 put the offering of memorial in her hands, which *is* the jealousy
 offering: and the priest shall have in his hand the bitter water
 19 that causeth the curse: and the priest shall charge her by an
 oath, and say unto the woman, If no man have lain with thee,
 and if thou hast not gone aside to uncleanness ¹²with another
 instead of thy husband, be thou free from this bitter water that
 20 causeth the curse: but if thou hast gone aside to *another* instead
 of thy husband, and if thou be defiled, and some man have lain
 21 with thee beside thine husband: then the priest shall ⁿcharge
 the woman with an oath of cursing, and the priest shall say unto
 the woman, ¹The LORD make thee a curse and an oath among
 thy people, when the LORD doth make thy thigh to ²rot, and thy
 22 belly to swell; and this water that causeth the curse ³shall go
 into thy bowels to make *thy* belly to swell, and *thy* thigh to
 23 rot: ⁴And the woman shall say, Amen, amen. And the priest
 shall write these curses in a book, and he shall blot *them* out
 24 with the bitter water: and he shall cause the woman to drink
 the bitter water that causeth the curse: and the water that
 causeth the curse shall enter into her, and *become* bitter.
 25 Then the priest shall take the jealousy offering out of the
 woman's hand, and shall ⁵wave the offering before the LORD, and
 26 offer it upon the altar: ⁶and the priest shall take an handful of
 the offering, *even* the memorial thereof, and burn *it* upon the
 altar, and afterward shall cause the woman to drink the water.
 27 And when he hath made her to drink the water, then it shall come

^m 1 Kin. 17.
 18.
 Ez. 29. 16.

ⁿ Josh. 6. 26.
 1 Sam. 14. 21.
 Neh. 10. 29.
^o Jer. 29. 22.

^p Ps. 109. 18.

^q Deut. 27.
 15.

^r Lev. 8. 27.
^s Lev. 2. 2, 9.

¹ Or, being in the power of
 thy husband, Rom. 7. 2.

² Heb. under thy husband.
³ Heb. full.

15. The offering was to be of the cheapest and coarsest kind, barley (cp. 2 K. vii. 1, 16, 18), representing the abased condition of the suspected woman. It was, like the sin-offering (Lev. v. 11), to be made without oil and frankincense, the symbols of grace and acceptableness. The woman herself stood with head uncovered (v. 18), in token of her shame.

17. *the dust that is in the floor of the tabernacle*] To set forth the fact that the water was indued with extraordinary power by Him Who dwelt in the Tabernacle. Dust is an emblem of a state of condemnation (Gen. iii. 14; Micah vii. 17).

19. *gone aside, &c.*] Literally, "gone astray from" thy husband by uncleanness; cp. Hos. iv. 12.

23. *blot them out with the bitter water*] In order to transfer the curses to the water. The action was symbolical. Travellers speak of the natives of Africa as still habitually seeking to obtain the full force of a written charm by drinking the water into which they have washed it.

24. *shall cause the woman to drink*] Thus was symbolised both her full acceptance of the hypothetical curse (cp. Ezek. iii. 1-3; Jer. xv. 16; Rev. x. 9), and its actual operation upon her if she should be guilty (cp. Ps. cix. 18).

26. *the memorial thereof*] See marg. ref. "Memorial" here is not the same as "memorial" in v. 15.

27. Of itself, the drink was not noxious; and could only produce the effects here de-

* Deut. 28.
37.
Ps. 83. 9, 11.
Jer. 24. 9.
& 29. 18, 22.
& 42. 18.
Zech. 8. 13.
" ver. 19.

" Lev. 20. 17,
19, 20.

" Lev. 27. 2.
Judg. 13. 5.
Acts 21. 23.
Rom. 1. 1.
" Amos 2.
12.
Luke 1. 15.

" Judg. 13. 5.
& 16. 17.
1 Sam. 1. 11.

" Lev. 21. 11.
ch. 19. 11, 16.
" Lev. 21. 1,
2, 11.
ch. 9. 6.

to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman 'shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. ¶ This *is* the law of jealousies, when a wife goeth aside to another "instead of her husband, and is defiled; or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. Then shall the man be guiltless from iniquity, and this woman "shall bear her iniquity.

CHAP. 6. AND THE LORD spake unto Moses, saying, Speak unto the 2 children of Israel, and say unto them, When either man or woman shall ¹separate *themselves* to vow a vow of a Nazarite, to 3 separate *themselves* unto the LORD: ²he shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of 4 grapes, nor eat moist grapes, or dried. All the days of his ²separation shall he eat nothing that is made of the ³vine tree, 5 from the kernels even to the husk. All the days of the vow of his separation there shall no ⁴razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his 6 head grow. All the days that he separateth *himself* unto the 7 LORD ⁴he shall come at no dead body. ⁵He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the ⁴consecration of his

¹ Or, make themselves
Nazarites.

² Or, Nazariteship.
³ Heb. vine of the wine.

⁴ Heb. separation.

scribed by a special interposition of God. We do not read of any instance in which this ordeal was resorted to: a fact which may be explained either (with the Jews) as a proof of its efficacy, since the guilty could not be brought to face its terrors at all, and avoided them by confession; or more probably by the license of divorce tolerated by the law of Moses. Since a husband could put away his wife at pleasure, a jealous man would naturally prefer to take this course with a suspected wife rather than to call public attention to his own shame by having recourse to the trial of jealousy.

The trial by Red water, which bears a general resemblance to that here prescribed by Moses, is still in use amongst the tribes of Western Africa.

VI. 1-21. The law of the Nazarite is appropriately added to other enactments which concern the sanctity of the holy nation. That sanctity found its highest expression in the Nazarite vow, which was the voluntary adoption for a time of obligations to high and strict modes of self-dedication resembling, and indeed in some particulars exceeding, those under which the priests were placed. The present enactments do not institute a new kind of observance, but only regulate one already familiar to the Israelites (v. 2).

2. *a Nazarite*] Strictly, *Nazirite*. This term signifies "separated," i.e., as the words following show, "unto God." It became a technical term at an early date; cp. Judg. xiii. 5, 7, xvi. 17.

3. *liquor of grapes*] i.e. a drink made of grape-skins macerated in water.

4. *from the kernels even to the husk*] A sour drink was made from the stones of unripe grapes; and cakes were also made of the husks (Hos. iii. 1). This interdict figures that separation from the general society of men to which the Nazarite for the time was consecrated.

5. Amongst the Jews the abundance of the hair was considered to betoken physical strength and perfection (cp. 2 S. xiv. 25, 26), and baldness was regarded as a grave blemish (cp. Lev. xxi. 20 note, xiii. 40 seq.; 2 K. ii. 23; Isai. iii. 24). Thus the free growth of the hair on the head of the Nazarite represented the dedication of the man with all his strength and powers to the service of God.

7. *the consecration of his God*] i.e. the unshorn locks: cp. Lev. xxv. 5 note, where the vine, left during the Sabbatical year untouched by the hand of man, either for pruning or for vintage, is called simply a "Nazarite."

The third rule of the Nazarite interdicted

- 8 God *is* upon his head. All the days of his separation he *is* holy
 9 unto the LORD. And if any man die very suddenly by him, and
 he hath defiled the head of his consecration; then he shall
 10 shave his head in the day of his cleansing, on the seventh day
 11 shall he shave it. And *on* the eighth day he shall bring two
 turtles, or two young pigeons, to the priest, to the door of the
 12 tabernacle of the congregation: and the priest shall offer the one
 for a sin offering, and the other for a burnt offering, and make
 an atonement for him, for that he sinned by the dead, and shall
 13 hallow his head that same day. And he shall consecrate unto
 the LORD the days of his separation, and shall bring a lamb of
 the first year ^afor a trespass offering: but the days that were
 14 before shall ^bbe lost, because his separation was defiled. ¶ And
 this *is* the law of the Nazarite, ^cwhen the days of his separation
 are fulfilled: he shall be brought unto the door of the tabernacle
 15 of the congregation: and he shall offer his offering unto the
 LORD, one he lamb of the first year without blemish ^dfor a burnt
 offering, and one ewe lamb of the first year without blemish ^efor
 a sin offering, and one ram without blemish ^ffor peace offerings,
 16 and a basket of unleavened bread, ^gcakes of fine flour mingled
 with oil, and wafers of unleavened bread ^hanointed with oil, and
 17 their meat offering, and their ⁱdrink offering. And the priest
 shall bring *them* before the LORD, and shall offer his sin offering,
 18 and his burnt offering: and he shall offer the ram ^jfor a sacrifice
 of peace offerings unto the LORD, with the basket of unleavened
 bread: the priest shall offer also his meat offering, and his drink
 19 offering. ^kAnd the Nazarite shall shave the head of his separa-
 tion at the door of the tabernacle of the congregation, and shall
 take the hair of the head of his separation, and put *it* in the fire
 20 which *is* under the sacrifice of the peace offerings. And the
 priest shall take the ^lsodden shoulder of the ram, and one un-
 leavened cake out of the basket, and one unleavened wafer,
 and ^mshall put *them* upon the hands of the Nazarite, after *the*
 21 *hair* of his separation is shaven: and the priest shall wave *them*

^f Acts 18. 18.

& 21. 24.

^g Lev. 6. 7.

& 14. 22.

& 15. 14, 29.

^a Lev. 5. 6.

^c Acts 21. 26.

^k Lev. 4. 2,

27, 32.

^l Lev. 3. 6.

^m Lev. 2. 4.

ⁿ Ex. 29. 2.

^o ch. 15. 5,

7, 10.

^p Acts 21. 24.

^q 1 Sam. 2.

15.

^r Ex. 29. 23,

24.

¹ Heb. *full*.

him from contracting any ceremonial defilement even under circumstances which excused such defilement in others: cp. Lev. xxi. 1-3.

9-12. Prescriptions to meet the case of a sudden death taking place "by him" (i.e. in his presence). The days of the dedication of the Nazarite had to be recommenced.

13. *when the days of his separation are fulfilled* Perpetual Nazariteship was probably unknown in the days of Moses; but the examples of Samson, Samuel, and John the Baptist, show that it was in later times undertaken for life. Again, Moses does not expressly require that limits should be assigned to the vow; but a rule was afterwards imposed that no Nazarite vow should be taken for less than thirty days. To permit the vow to be taken for very short periods would diminish its solemnity and estimation.

14, 15. The sin-offering (cp. marg. ref.), though named second, was in practice offered first, being intended to expiate in-

voluntary sins committed during the period of separation. The burnt-offering (Lev. i. 10 sqq.) denoted the self-surrender on which alone all acceptableness in the Nazarite before God must rest; the peace-offerings (Lev. iii. 12 sqq.) expressed thankfulness to God by whose grace the vow had been fulfilled. The offerings, both ordinary and additional, required on the completion of the Nazarite vow involved considerable expense, and it was regarded as a pious work to provide the poor with the means of making them (cp. Acts xxi. 23 sqq.; 1 Macc. iii. 49).

18. *shave the head* As the Nazarite had during his vow worn his hair unshorn in honour of God, so when the time was complete it was natural that the hair, the symbol of his vow, should be cut off, and offered to God at the sanctuary. The burning of the hair "in the fire under the sacrifice of the peace offering," represented the eucharistic communion with God obtained by those who realised the ideal which the Nazarite set forth (cp. marg. ref.).

- ^a Ex. 20, 27, 28. for a wave offering before the LORD: ^athis is holy for the priest, with the wave breast and heave shoulder: and after that the
- 21 Nazarite may drink wine. This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which
- 22 he vowed, so he must do after the law of his separation. ¶ And
- 23 the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ^a'ye shall bless the children of Israel, saying unto them,
- 24 The LORD bless thee, and ^a'keep thee:
- 25 The LORD ^a'make his face shine upon thee, and ^a'be gracious unto thee:
- 26 ^a'The LORD lift up his countenance upon thee, and ^a'give thee peace.
- 27 ^a'And they shall put my name upon the children of Israel; and ^b'I will bless them.
- CHAP. 7. AND it came to pass on the day that Moses had fully ^aset up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof,
- 2 and had anointed them, and sanctified them; that ^a'the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, ^a'and were over them that were numbered,

¹ Heb. *who stood*.

20. the priest shall wave them] i.e. by placing his hands under those of the Nazarite: cp. Lev. vii. 30.

21. beside that that his hand shall get] The Nazarite, in addition to the offerings prescribed above, was to present free-will offerings according to his possessions or means.

22-27. The priestly blessing (cp. Eccclus. xxxvi. 17) is appointed as a solemn form to be used by the priests exclusively, and in this function their office as it were culminates (cp. Lev. ix. 22 note). God Himself provides a formula, through which from time to time, as His people by obedience place themselves in true and right relationship to Him, the authorised mediators may pronounce and communicate His special blessing to them. It was a Jewish tradition that this blessing was given at the close of the daily sacrifice.

The structure of the blessing is remarkable. It is rhythmical, consists of three distinct parts, and mounts by gradual stages to that peace which forms the last and most consummate gift which God can give His people.

From a Christian point of view, and comparing the counterpart benediction of 2 Cor. xiii. 14, it is impossible not to see shadowed forth the doctrine of the Holy Trinity (cp. Isai. vi. 3; Matt. xxviii. 19). And the three several sets of terms correspond fittingly to the office of the Three Persons in Their gracious work for the redemption of man.

24. The LORD bless thee, and keep thee] The second clause here, as in the other three verses, defines more closely the general tenor of the preceding one. The singular

number, which is observed throughout, indicates that the blessing is conferred on Israel collectively.

25. make his face shine] This is an enhancement of the preceding benediction. "The face of God" imports not merely God's good will in general, but His active and special regard. With the "face" or "eye of the Lord" accordingly is connected alike the judicial visitation of the wicked (Ps. xxxiv. 16), and His mercies to the righteous (Ps. iv. 6).

26. lift up his countenance upon thee] i.e. specially direct His thought and care towards thee: cp. 2 K. ix. 32, and similar phrases in Gen. xliii. 29, xlv. 21. Through such loving providence alone could the peace of God in which the blessing closes be given.

27. put my name upon the children of Israel] i.e. pronounce My Sacred Name over them in blessing them. God will give effect to the benediction pronounced by the priests.

VII. 1. on the day that] i.e. "at the time that," cp. Gen. ii. 4. The presentation of the gifts in fact occupied twelve days, as the sequel shows.

The enactments set forth in the chapters from Lev. x. to Num. vi. inclusive, were doubtless promulgated at various times between the consecration of the Tabernacle and the departure from Sinai, but are for convenience set out connectedly. The contents of the present chapter are accordingly placed after them. The order pursued throughout is justly noted as one which would naturally suggest itself to a narrator who was contemporary with the events.

3 offered: and they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before 4, 5 the tabernacle. And the LORD spake unto Moses, saying, Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, 6 to every man according to his service. And Moses took the 7 wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen ^che gave unto the sons of Gershon, ^c ch. 4. 25. 8 according to their service: ^dand four wagons and eight oxen ^d ch. 4. 31. he gave unto the sons of Merari, according unto their service, ^e ch. 4. 28, 9 ^eunder the hand of Ithamar the son of Aaron the priest. But 33. ^f ch. 4. 15. unto the sons of Kohath he gave none: because ^fthe service of 7 ^g ch. 4. 6, 8, the sanctuary belonging unto them ^gwas that they should bear 10, 12, 14. 10 upon their shoulders. ¶ And the princes offered for ^hdedicating of the altar in the day that it was anointed, even the 2 Sam. 6. 13. 11 princes offered their offering before the altar. And the LORD ⁱ See Deut. 20. 5. said unto Moses, They shall offer their offering, each prince on 1 Kin. 8. 63. 12 his day, for the dedicating of the altar. ¶ And he that offered 2 Chr. 7. 6. his offering the first day was ^jNahshon the son of Amminadab, Ezra 8. 16. 13 of the tribe of Judah: and his offering ^kwas one silver charger, Neh. 12. 27. the weight thereof ^kwas an hundred and thirty ^lshekels, one silver Ps. 30. title. bowl of seventy shekels, after ^lthe shekel of the sanctuary; both ^m ch. 2. 3. of them ^mwere full of fine flour mingled with oil for a ⁿmeat offer- ⁿ Ex. 30. 13. 14, 15 ing: one spoon of ten ^oshekels of gold, full of ^oincense: ^o Lev. 2. 1. "one young bullock, one ram, one lamb of the first year, for a burnt ^p Ex. 30. 34. 16, 17 offering: one kid of the goats for a ^psin offering: and for ^p Lev. 1. 2. ^qa sacrifice of peace offerings, two oxen, five rams, five he goats, ^q Lev. 4. 23. five lambs of the first year: this ^rwas the offering of Nahshon the ^r Lev. 3. 1. 18 son of Amminadab. ¶ On the second day Nethaneel the son of 19 Zuar, prince of Issachar, did offer: he offered ^sfor his offering one silver charger, the weight whereof ^swas an hundred and thirty ^tshekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a 20, 21 meat offering: one spoon of gold of ten ^ushekels, full of incense: ^u one young bullock, one ram, one lamb of the first year, for a burnt 22, 23 offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this ^vwas the offering of Nethaneel 24 the son of Zuar. ¶ On the third day Eliab the son of Helon, 25 prince of the children of Zebulun, ^wdid offer: his offering ^wwas one silver charger, the weight whereof ^wwas an hundred and thirty ^xshekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with 26 oil, for a meat offering: one golden spoon of ten ^yshekels, full of 27 incense: one young bullock, one ram, one lamb of the first 28 year, for a burnt offering: one kid of the goats for a sin offering:

3. covered wagons] Some prefer to render "litter [Isai. lxvi. 20] wagons:" i.e. litters which were not on wheels, but borne by two oxen, one in front and one behind. Such conveyances would probably be more convenient than wheeled wagons in the rough country to be traversed.

7-9. To the Gershonites, who had to transport the hangings and coverings of the Tabernacle, two wagons are assigned: to the Merarites, who had the charge of the

solid parts of the Tabernacle, four wagons. The furniture and vessels the Kohathites were to carry on their own shoulders. Cp. iii. 25, 26, 31, 36, 37.

12-23. The several princes make their offerings in the order assigned to the tribes (ch. ii). It was doubtless the tribes themselves which presented these gifts through their chiefs. The twelve offerings are strictly alike, and were offered on twelve separate days.

29 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of Eliab the son of Helon. ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*: his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of incense: 33 one young bullock, one ram, one lamb of the first year, for 34 a burnt offering: one kid of the goats for a sin offering: 35 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of 36 Elizur the son of Shedeur. ¶ On the fifth day Shelumiel the son 37 of Zurishaddai, prince of the children of Simeon, *did offer*: his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour 38 mingled with oil for a meat offering: one golden spoon of ten 39 *shekels*, full of incense: one young bullock, one ram, one lamb of 40 the first year, for a burnt offering: one kid of the goats for a sin 41 offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the 42 offering of Shelumiel the son of Zurishaddai. ¶ On the sixth 43 day Eliasaph the son of Deuel, prince of the children of Gad, *offered*: his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour 44 mingled with oil for a meat offering: one golden spoon of ten 45 *shekels*, full of incense: one young bullock, one ram, one lamb 46 of the first year, for a burnt offering: one kid of the goats for a 47 sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the 48 offering of Eliasaph the son of Deuel. ¶ On the seventh day 49 Elishama the son of Ammihud, prince of the children of Ephraim, *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of 50 fine flour mingled with oil for a meat offering: one golden spoon 51 of ten *shekels*, full of incense: one young bullock, one ram, one 52 lamb of the first year, for a burnt offering: one kid of the goats 53 for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* 54 the offering of Elishama the son of Ammihud. On the eighth 55 day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh: his offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of 56 fine flour mingled with oil for a meat offering: one golden spoon 57 of ten *shekels*, full of incense: one young bullock, one ram, one 58 lamb of the first year, for a burnt offering: one kid of the goats 59 for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* 60 the offering of Gamaliel the son of Pedahzur. ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;

both of them full of fine flour mingled with oil for a meat offering: 62, 63 one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: 64, 65 one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of 66 Gideoni. ¶ On the tenth day Ahiezer the son of Ammishaddai, 67 prince of the children of Dan, *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat 68, 69 offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt 70, 71 offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer 72 the son of Ammishaddai. ¶ On the eleventh day Pagiel the son 73 of Ocran, prince of the children of Asher, *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled 74 with oil for a meat offering: one golden spoon of ten *shekels*, full 75 of incense: one young bullock, one ram, one lamb of the first 76 year, for a burnt offering: one kid of the goats for a sin offering: 77 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering 78 of Pagiel the son of Ocran. ¶ On the twelfth day Ahira the son 79 of Enan, prince of the children of Naphtali, *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with 80 oil for a meat offering: one golden spoon of ten *shekels*, full of 81 incense: one young bullock, one ram, one lamb of the first year, 82 for a burnt offering: one kid of the goats for a sin offering: 83 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of 84 Ahira the son of Enan. ¶ This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: 85 each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand 86 and four hundred *shekels*, after the shekel of the sanctuary: the golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the 87 spoons *was* an hundred and twenty *shekels*. All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids 88 of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was 89 anointed. ¶ And when Moses was gone into the tabernacle of

¶ ver. 1.

84-88. The aggregate worth, by weight, of the whole of the offerings was about 438*l*. But the real worth of such a sum, when measured by the prices of clothing and food at that time, must have been vastly greater.

89. *with him*] i.e. as marg. "with God," not (as some) with himself.

he heard the voice of one speaking] Rather, *he heard the voice speaking*, or *conversing*. The effect was as though Moses was

* ch. 12. 8.
Ex. 33. 9. 11.
* Ex. 25. 22.

the congregation *to speak with ¹him, then he heard ²the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

CHAP. 8. AND the LORD spake unto Moses, saying, Speak unto

^a Ex. 25. 37.
& 10. 25.

2 Aaron, and say unto him, When thou ^alightest the lamps, the seven lamps shall give light over against the candlestick.

^b Ex. 25. 31.

3 And Aaron did so; he lighted the lamps thereof over against

^c Ex. 25. 18.

4 the candlestick, as the LORD commanded Moses. ^bAnd this work of the candlestick *was of* beaten gold, unto the shaft thereof,

^d Ex. 25. 40.

unto the flowers thereof, *was* ^cbeaten work: ^daccording unto the pattern which the LORD had shewed Moses, so he made the

5, 6 candlestick. ¶ And the LORD spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse

^e ch. 10. 9,
17, 18.

7 them. And thus shalt thou do unto them, to cleanse them: Sprinkle ^ewater of purifying upon them, and ²/let them shave

^f Lev. 14. 8,
9.

all their flesh, and let them wash their clothes, and *so* make

^g Lev. 2. 1.

8 themselves clean. Then let them take a young bullock with ^ghis meat offering, *even* fine flour mingled with oil, and another

^h See Ex. 29.
4.

9 young bullock shalt thou take for a sin offering. ^hAnd thou shalt bring the Levites before the tabernacle of the congregation:

ⁱ Lev. 8. 3.

10 Israel together: and thou shalt bring the Levites before the LORD: and the children of Israel ⁱshall put their hands upon

^k Lev. 1. 4.

11 the Levites: and Aaron shall ^joffer the Levites before the LORD for an ^joffering of the children of Israel, that ^kthey may execute

^l Ex. 29. 10.

12 the service of the LORD. ^lAnd the Levites shall lay their hands

¹ That is, *God*.

² Heb. *let them cause a razor to pass over, &c.*

³ Heb. *wave*.

⁴ Heb. *wave offering*.

⁵ Heb. *they may be to execute, &c.*

audibly addressed by another person: how this effect was produced we are not told.

Thus was the promise of Ex. xxv. 20-22 fulfilled; and that as an immediate response on the part of God to the cheerful readiness with which the tribes had made their offerings, and supplied everything needful for the Holy Place and its service. All being now complete as God had appointed, and the camp purified from defilements, God meets Moses the mediator of the people, not as before on the peak of Sinai far away, but in the midst of them, in the dwelling-place which He henceforth vouchsafed to tenant.

VIII. 1-4. The actual lighting of the lamps (cp. marg. ref.) was to be done to set forth symbolically the peculiar Presence which God had now (vii. 89) actually established amongst His people.

5-22. The Levites could only undertake their duties (iii. iv.) after the formal exchange of the Levites for the first-born (iii. 44-51).

The distinction between the "consecration" of the priests (Lev. viii.) and the less solemn "purification" (v. 21) of the Levites is marked. These rites of purification are similar to those incumbent on the priests of Egypt.

¹ *water of purifying*] Lit. "sin water: "

i.e. water to cleanse from sin; no doubt taken from the laver of the Sanctuary, which was used by the priests for purification before they went into the Tabernacle to minister (cp. v. 17; Ex. xxx. 18 seq.).

The "sprinkling" of so large a body of men could have been only general, but tokens of individual purification are specified (cp. also Lev. xiv. 8).

8. The two bullocks were "to make an atonement for the Levites," and therefore are presented in their name. These offerings are similar to those prescribed in Lev. viii. 14 seq. at the consecration of the priests, except that the burnt-offering was on that occasion a ram. The larger victim corresponds to the larger number of the Levites.

10. *the children of Israel*] *i.e.* through the heads of their tribes, who (vii. 2) no doubt acted for their tribesmen. This act, the distinguishing feature of the ceremony, represented the transfer to the Levites of the sacred duties originally incumbent on the whole people.

11. *Offer...offering*] Cp. the margin Aaron pointed to the Levites, and then waved his hands, indicating (cp. Lev. vii. 30 note) that the offering was dedicated to God, and, again, by grant from Him, withdrawn for the use of the priests.

upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, 13 to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an 14 offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be 15 *"mine*. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse 16 them, and *"offer them for* an offering. For they *are* wholly given unto me from among the children of Israel; *"instead of* such as open every womb, *even instead of* the firstborn of all the children 17 of Israel, have I taken them unto me. *"For* all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified 18 them for myself. And I have taken the Levites for all the first- 19 born of the children of Israel. And *"I* have given the Levites as *'a* gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the taber- 20 nacle of the congregation, and to make an atonement for the children of Israel: *"that* there be no plague among the children of Israel, when the children of Israel come nigh unto the sanc- 21 tuary. ¶ And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the 22 children of Israel unto them. *"And* the Levites were purified, and they washed their clothes; *'and* Aaron offered them as an offering before the LORD; and Aaron made an atonement for 23 them to cleanse them. *"And* after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: *"as* the LORD had commanded Moses 24 concerning the Levites, so did they unto them. ¶ And the LORD spake unto Moses, saying, *This is it that belongeth* unto the Levites: *"from* twenty and five years old and upward they shall go in *"to* wait upon the service of the tabernacle of the 25 congregation: and from the age of fifty years they shall *"cease* waiting upon the service *thereof*, and shall serve no more: but shall minister with their brethren in the tabernacle of the congre- 26 gation, *"to* keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. 9. AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come

¹ Heb. *given*.

² Heb. *to war the warfare of*, *cf.* 1 Tim. 1. 18.

³ Heb. *return from the warfare of the service*.

19. *make an atonement for the children of Israel*] i.e. by performing those services which were due from the children of Israel; the omission of which by the children of Israel would, but for the interposition of the Levites, have called down "wrath" from God, or (i. 53) *plague*. The institution of the Levites was an extension of that mediatorial system which the people themselves, terrified at the direct manifestations to them of the Divine Presence, desired; see Deut. v. 25. Further, it is suggested to us here as an act of mercy on the part of God; yet even the priests and Levites themselves were not always sufficiently

heedful and reverent. Cp. xvii. 10; Lev. x. 1 seq.; 2 Sam. vi. 6 seq.

21. *were purified*] Rather, *purified themselves*; as directed in v. 7.

24. *twenty and five years old and upward*] The permanent limit as distinguished from the temporary (iv. 3, 23, 30), though David found it necessary to extend the period of the Levites' service by causing it to commence at 20 years of age (1 Chron. xxiii. 24-28). This rule continued in force from the time of David downwards (cp. on 2 Chron. xxxi. 17; Ezra iii. 8).

IX. 1-5. *Passover at Sinai*. This, as being kept in the first month, was prior in

^m ch. 3. 45.

& 16. 9.

ⁿ ver. 11. 13.

^o ch. 3. 12,

45.

^p Ex. 13. 2,

12, 13, 16.

ch. 3. 13.

Luke 2. 23.

^q ch. 3. 9.

^r ch. 1. 53.

& 16. 46.

& 18. 5.

2 Chr. 26. 16.

^s ver. 7.

^t ver. 11, 12.

^u ver. 15.

^v ver. 5.

^w Seech. 4. 3.

1 Chr. 23.

3, 24, 27.

^x ch. 1. 53.

- 2 out of the land of Egypt, saying, Let the children of Israel also
 3 keep ^athe passover at his appointed season. In the fourteenth
 day of this month, ¹at even, ye shall keep it in his appointed
 season: according to all the rites of it, and according to all the
 4 ceremonies thereof, shall ye keep it. And Moses spake unto the
 5 children of Israel, that they should keep the passover. And
^bthey kept the passover on the fourteenth day of the first month
 at even in the wilderness of Sinai: according to all that the
 6 LORD commanded Moses, so did the children of Israel. ¶ And
 there were certain men, who were ^cdefiled by the dead body of a
 man, that they could not keep the passover on that day: ^dand
 7 they came before Moses and before Aaron on that day: and
 those men said unto him, We *are* defiled by the dead body of a
 man: wherefore are we kept back, that we may not offer an
 offering of the LORD in his appointed season among the children
 8 of Israel? And Moses said unto them, Stand still, and ^eI will
 9 hear what the LORD will command concerning you. And the
 10 LORD spake unto Moses, saying, Speak unto the children of
 Israel, saying, If any man of you or of your posterity shall be
 unclean by reason of a dead body, or *be* in a journey afar off,
 11 yet he shall keep the passover unto the LORD. ^fThe fourteenth
 day of the second month at even they shall keep it, ^gand ^heat it
 12 with unleavened bread and bitter *herbs*. ⁱThey shall leave none
 of it unto the morning, ^jnor break any bone of it: ^kaccording to
 13 all the ordinances of the passover they shall keep it. But the
 man that *is* clean, and is not in a journey, and forbeareth to
 keep the passover, even the same soul ^lshall be cut off from
 among his people: because he ^mbrought not the offering of the
 14 LORD in his appointed season, that man shall ⁿbear his sin. And
 if a stranger shall sojourn among you, and will keep the passover
 unto the LORD; according to the ordinance of the passover, and
 according to the manner thereof, so shall he do: ^oye shall have
 one ordinance, both for the stranger, and for him that was born
 15 in the land. ¶ And ^pon the day that the tabernacle was reared
 up the cloud covered the tabernacle, *namely*, the tent of the testi-

¹ Heb. *between the two evenings*, Ex. 12. 6.

time to the numbering of ch. i. 1 seq., and to the other events narrated in this book. It is, however, recorded here as introductory to the ordinance of vv. 6-14 in this chapter respecting the supplementary Passover; the observance of which was one of the last occurrences during the halt at Sinai.

5. In some details, the present Passover differed both from that kept at the Exodus itself and from all subsequent Passovers. For example, the direction of Ex. xii. 22 could not be carried out in the letter whilst the people were dwelling in tents; and may be regarded as superseded by Lev. xvii. 3-6 (cp. Deut. xvi. 5 seq.).

In other points, such as how many lambs would be wanted, how the blood of the Paschal victims could be sprinkled upon the altar in the time specified, &c., the administrators of the Law of Moses would here, as elsewhere, have, from the nature of the case, power to order what might be requisite to carry the law into effect.

6. *certain men*] Probably Mishael and Elizaphan, who buried their cousins, Nadab and Abihu, within a week of this Passover (Lev. x. 4, 5).

11. The later Jews speak of this as the "little Passover." Coming, as it did, a month after the proper Passover, it afforded ample time for a man to purify himself from legal defilement, as also to return from any but a very distant journey. Cp. Hezekiah's act (2 Chron. xxx. 1-3).

12. *according to all the ordinances*] i.e. those relating to the Passover-lamb, not those concerning the feast; for the Little Passover lasted, according to the Jews, only one day; nor was it held to be needful that at it leaven should be put away out of the houses.

15. *the cloud*, &c.] The phenomenon first appeared at the Exodus itself, Ex. xiii. 21, 22. The cloud did not cover the whole structure, but the "tent of the testimony," i.e. the enclosure which contained the "Ark of the testimony" (Ex. xxv. 16, 22), and the

mony: and ^aat even there was upon the tabernacle as it were
 16 the appearance of fire, until the morning. So it was alway: the
 cloud covered it *by day*, and the appearance of fire by night.
 17 And when the cloud ^rwas taken up from the tabernacle, then
 after that the children of Israel journeyed: and in the place
 where the cloud abode, there the children of Israel pitched their
 18 tents. At the commandment of the LORD the children of Israel
 journeyed, and at the commandment of the LORD they pitched:
^sas long as the cloud abode upon the tabernacle they rested in
 19 their tents. And when the cloud ^ttarried long upon the taber-
 nacle many days, then the children of Israel ^ukept the charge of
 20 the LORD, and journeyed not. And *so* it was, when the cloud
 was a few days upon the tabernacle; according to the command-
 ment of the LORD they abode in their tents, and according to
 21 the commandment of the LORD they journeyed. And *so* it was,
 when the cloud ^vabode from even unto the morning, and *that* the
 cloud was taken up in the morning, then they journeyed:
 whether *it was* by day or by night that the cloud was taken up,
 22 they journeyed. Or *whether it were* two days, or a month, or a
 year, that the cloud tarried upon the tabernacle, remaining
 thereon, the children of Israel ^wabode in their tents, and jour-
 23 neyed not: but when it was taken up, they journeyed. At the
 commandment of the LORD they rested in the tents, and at the
 commandment of the LORD they journeyed: they ^xkept the
 charge of the LORD, at the commandment of the LORD by the
 hand of Moses.

CHAP. 10. AND the LORD spake unto Moses, saying, Make thee
 2 two trumpets of silver; of a whole piece shalt thou make them:
 that thou mayest use them for the ^acalling of the assembly, and
 3 for the journeying of the camps. And when ^bthey shall blow
 with them, all the assembly shall assemble themselves to thee at
 4 the door of the tabernacle of the congregation. And if they
 blow *but* with one *trumpet*, then the princes, *which are* ^cheads
 of the thousands of Israel, shall gather themselves unto thee.
 5 When ye blow an alarm, then ^dthe camps that lie on the east
 6 parts shall go forward. When ye blow an alarm the second
 time, then the camps that lie ^eon the south side shall take their
 7 journey: they shall blow an alarm for their journeys. But when
 the congregation is to be gathered together, ^fye shall blow, but
 8 ye shall not ^gsound an alarm. ^hAnd the sons of Aaron, the
 priests, shall blow with the trumpets; and they shall be to you

^a Ex. 13. 21.
 & 40. 38.

^r Ex. 40. 36.
 ch. 10. 11, 33,
 34.
 Ps. 80. 1.

^t 1 Cor. 10. 1.

^u ch. 1. 53.
 & 3. 8.

^w Ex. 40. 36,
 37.

^x ver. 19.

^a Isai. 1. 13.

^b Jer. 4. 5.
 Joel 2. 15.

^c Ex. 18. 21.
 ch. 1. 16.
 & 7. 2.
^d ch. 2. 3

^e ch. 2. 10.

^f ver. 3.

^g Joel 2. 1.
^h ch. 31. 6.
 Josh. 6. 4.
 1 Chr. 15. 24.

¹ Heb. *prolonged*.

² Heb. *was*.

Holy Place. The phenomenon is now again described in connexion with the journeyings which are to be narrated in the sequel of the book.

22. *a year*] Lit. "days," idiomatically a year (Lev. xxv. 29), an expression equivalent to "a full period," though not necessarily the period of a year.

X. 2. The trumpet was a straight instrument, differing in this respect from the curved horn or cornet; and is represented, among the other spoils of the temple, on the Arch of Titus. See Ex. xxv. 23 cut. From Egyptian monuments it appears that the Jewish trumpet was copied from that used in the armies of the Pharaohs. The

cornet was at first a simple ram's horn (Josh. vi. 4), and the metal instrument of later times preserved the original shape.

5, 6. *blow an alarm*] i.e. a long continuous peal. Cp. v. 7, *ye shall blow, but not sound an alarm*: i.e. blow in short, sharp notes, not in a continuous peal. A third and a fourth alarm were probably blown as signals.

8. *the sons of Aaron*] As the trumpets were emblematic of the voice of God, the priests only were to use them. At this time there were only two "sons of Aaron;" but in later times, when the number of priests was greater, more trumpets were used; we read of seven in the times of Joshua and

- 1 ch. 31. 6.
 Josh. 6. 5.
 2 Chr. 13. 14.
 3 Judg. 2. 18.
 & 4. 3.
 1 Sam. 10.
 18.
 Ps. 106. 42.
 1 Gen. 8. 1.
 Ps. 106. 4.
 2 ch. 29. 1.
 Lev. 23. 24.
 1 Chr. 15. 24.
 2 Chr. 5. 12.
 Ezra 3. 10.
 Neh. 12. 35.
 Ps. 81. 3.
 3 ver. 9.
 4 ch. 9. 17.
 5 Ex. 40. 36.
 ch. 2. 9, 16.
 6 Ex. 19. 1.
 ch. 1. 1.
 & 9. 5.
 7 Gen. 21. 21.
 ch. 12. 16.
 Deut. 1. 1.
 8 ver. 5, 6.
 ch. 2. 34.
 9 ch. 2. 3, 9.
 10 ch. 1. 7.
 11 ch. 1. 51.
 12 ch. 4. 24, 31.
 & 7. 6.
 13 ch. 2. 10, 16.
 14 ch. 4. 4, 15.
 & 7. 9.
 15 ch. 2. 18, 24.
 16 ch. 2. 25, 31.
 Josh. 6. 9.
 17 9 for an ordinance for ever throughout your generations. And 'if ye go to war in your land against the enemy that ^koppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be ^lremembered before the LORD your God, and ye shall be saved
 18 from your enemies. Also ^min the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you ⁿfor
 19 a memorial before your God: I am the LORD your God. ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud ^owas taken up from off the taber-
 20 nacle of the testimony. And the children of Israel took ^ptheir journeys out of the ^qwilderness of Sinai; and the cloud rested
 21 in the ^rwilderness of Paran. And they first took their journey ^saccording to the commandment of the LORD by the hand of
 22 Moses. ¶ 'In the first place went the standard of the camp of the children of Judah according to their armies: and over his
 23 host was ^tNahshon the son of Amminadab. And over the host of the tribe of the children of Issachar was Nethaneel the son of
 24 Zuar. And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. And the ^utabernacle was taken
 25 down; and the sons of Gershon and the sons of Merari set for-
 26 ward, ^vbearing the tabernacle. ¶ And ^wthe standard of the camp of Reuben set forward according to their armies: and over his
 27 host was Elizur the son of Shedeur. And over the host of the tribe of the children of Simeon was Shelumiel the son of Zuri-
 28 shaddai. And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. And the Kohathites set forward,
 29 bearing the ^xsanctuary: and ^ythe other did set up the tabernacle
 30 against they came. ¶ And ^zthe standard of the camp of the children of Ephraim set forward according to their armies: and
 31 over his host was Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh was Gamaliel the
 32 son of Pedahzur. And over the host of the tribe of the children of Benjamin was Abidan the son of Gideon. ¶ And ^{aa}the standard of the camp of the children of Dan set forward, ^{ab}which was the

¹ That is, the Gershonites and the Merarites: See ver. 17. ch. 1. 51.

David (see marg. reff.); and of a hundred and twenty in that of Solomon (2 Chr. v. 12).

9. For examples of the employment of trumpets in war cp. marg. reff. and 2 Chr. xx. 28. By employment of them was signified the dependence of God's people on His aid.

10. in the day of your gladness] Cp. xxix. 1; Lev. xxiii. 24; 2 Chr. xxix. 27; Ezra iii. 10; Neh. xii. 35, 41; Ps. lxxxi. 3.

11. At this point commences the second great division of the book, extending to the close of chapter xiv. The remaining verses of the present chapter narrate the actual break up of the camp at Sinai and the order of the march.

12. the wilderness of Paran] See Gen. xiv. 6 note. The wilderness is mentioned here by anticipation. The earliest halting-places, Kibroth-hattaavah and Hazeroth, were not

within its limits (xi. 35, xii. 16).

13. Rather, And they journeyed (or, set forth) in the order of precedence according to (i.e. established by) the commandment of the Lord, &c., and described in vv. 14-28.

14. according to their armies] Cp. i. 3. There were three tribal hosts in each camp; and each tribe had of course its subdivisions.

17. A more precise determination of the method of executing the order given in ii. 17. The appointed place of the Tabernacle, in the midst of the host, was represented during the march by the Ark, the holy vessels, &c. carried by the Kohathites. The actual structure of the Tabernacle was borne in advance by the Gershonites and Merarites, immediately behind the camp of Judah; so as to be set up ready against the arrival of the sacred utensils borne by the Kohathites. Cp. chs. ii., iv.

- rereward of all the camps throughout their hosts: and over his
 26 host was Ahiezer the son of Ammishaddai. And over the host of
 the tribe of the children of Asher was Pagiel the son of Ocran.
 27 And over the host of the tribe of the children of Naphtali was
 28 Ahira the son of Enan. ^{1d}Thus were the journeyings of the
 children of Israel according to their armies, when they set for-
 29 ward. ¶ And Moses said unto Hobab, the son of 'Raguel the
 Midianite, Moses' father in law, We are journeying unto the
 place of which the LORD said, 'I will give it you: come thou
 with us, and ^owe will do thee good: for ^athe LORD hath spoken
 30 good concerning Israel. And he said unto him, I will not go;
 31 but I will depart to mine own land, and to my kindred. And he
 said, Leave us not, I pray thee; forasmuch as thou knowest how
 we are to encamp in the wilderness, and thou mayest be to us
 32 'instead of eyes. And it shall be, if thou go with us, yea, it
 shall be, that ^kwhat goodness the LORD shall do unto us, the
 33 same will we do unto thee. ¶ And they departed from 'the
 mount of the LORD three days' journey: and the ark of the
 covenant of the LORD ^mwent before them in the three days'
 34 journey, to search out a resting place for them. And ⁿthe
 cloud of the LORD was upon them by day, when they went out
 35 of the camp. ¶ And it came to pass, when the ark set forward,
 that Moses said,
 'Rise up, LORD, and let thine enemies be scattered;
 And let them that hate thee flee before thee.
 36 And when it rested, he said,
 Return, O LORD, unto the ²many thousands of Israel.

¹ Heb. *These*.² Heb. *ten thousand thousands*.

29. *Hobab, the son of Raguel*] Or Reuel (Exod. ii. 18). Reuel was probably not identical with Jethro: and Hobab was the brother-in-law, not the father-in-law, of Moses; the Hebrew word translated in A. V. "father-in-law," signifying simply any relation by marriage (Exod. iii. 1 note). Hobab (Judges i. 16, iv. 11) eventually accompanied the Israelites and obtained a settlement with them in the land of Canaan. Hobab and Jethro may have been brethren and sons of Reuel.

31. *thou mayest be to us instead of eyes*] A proverbial expression still in use in the East. Hobab would indicate the spots where water, fuel, and pasture might be found, or warn them of the dangers from hurricanes, and point out localities infested by robbers.

33. *three days' journey*] Probably a technical expression for such a distance as could not be traversed in a single day, and therefore not without intervals of encampment and due provision: cp. Gen. xxx. 36; Exod. iii. 18, v. 3, viii. 27, xv. 22. The technical use of the phrase "Sabbath-day's journey" for another average distance, Acts i. 12, is similar.

the ark of the covenant of the LORD went before them] From v. 21 and ii. 17 it would appear that the usual place of the Ark during the march was in the midst of the

host. It was evidently an exceptional case when, in Josh. iii. 3, 6, the Ark preceded the people into the bed of the Jordan. Hence the words "went before them" do not here imply local precedence. The phrase, or its equivalent, is used of a leader going out in command of his troops, xxvii. 17; Deut. xxxi. 3; 1 Sam. xviii. 16; 2 Chr. i. 10; and similarly the Ark may well be said to have gone at the head of the Israelites, when it was borne solemnly in the midst of them as the outward embodiment of the Presence Whose sovereign word was their law.

a resting place] Lit. "rest." It is commonly understood of each successive encampment; or, in particular, of the first encampment. Yet the term would hardly be here employed, did it not carry with it a higher meaning, pointing to the promised rest of Canaan, for which the Israelites were now in full march, and from the speedy enjoyment of which no sentence of exclusion as yet debarred them. Cp. marg. ref.

35, 36. Each forward movement and each rest of the Ark was made to bear a sacramental character. The one betokened the going forth of God against His enemies; the other, His gathering of His own people to Himself: the one was the pledge of victory, the other the earnest of repose.

v. 36 may be translated: "Restore" (*i.e.* to the land which their fathers sojourned in),

^d ch. 2. 34.^e Ex. 2. 18.^f Gen. 12. 7.^g Judg. 1. 16.^h 4. 11.ⁱ Gen. 32. 12.^j Ex. 3. 8.^k & 6. 7, 8.^l Job 29. 15.^m Judg. 1. 16.ⁿ See Ex. 3. 1.^o Deut. 1. 33.^p Josh. 3. 3.^q Ps. 132. 8.^r Jer. 31. 2.^s Ez. 20. 6.^t Ex. 13. 21.^u Neh. 9. 12.^v Ps. 68. 1.^w & 132. 8.

- CHAP. 11. AND** ^awhen the people ¹complained, ²it displeased the LORD: and the LORD heard it; ^band his anger was kindled; and the ^cfire of the LORD burnt among them, and consumed *them that* ²were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses ^dprayed unto the LORD, the fire ³was quenched. And he called the name of the place ^eTaberah: ⁴because the fire of the LORD burnt among them. ¶ And the ^fmixt multitude that *was* among them ⁵fell a lusting: and the children of Israel also ⁶wept again, and said, ⁷Who shall give us flesh to eat? ⁸We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the ⁹leeks, and the onions, and the garlick: but now ^hour soul *is* dried away: *there is nothing at all, beside this manna, before our* ⁷eyes. And ⁱthe manna was as coriander seed, and the ^jcolour ⁸thereof as the colour of ^kbdellium. And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and ^lthe taste of it ⁹was as the taste of fresh oil. And ^mwhen the dew fell upon the ¹⁰camp in the night, the manna fell upon it. ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and ⁿthe anger of the LORD was kindled greatly: ¹¹Moses also was displeased. ^oAnd Moses said unto the LORD, Wherefore hast thou afflicted thy servant? And wherefore have I not found favour in thy sight, that thou layest the burden of all ¹²this people upon me? Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, ^pCarry them in thy bosom, as a ^qnursing father beareth the sucking child, unto ¹³the land which thou ^rswarest unto their fathers? ^sWhence should I have flesh to give unto all this people? For they weep ¹⁴unto me, saying, Give us flesh, that we may eat. ^tI am not able
- ^a Deut. 9. 22.
^b Ps. 78. 21.
^c Lev. 10. 2.
ch. 16. 35.
^d Kin. 1. 12.
Ps. 106. 18.
^e Jam. 5. 16.
^f As Ex. 12. 38.
^g Ps. 78. 18.
& 106. 14.
^h Cor. 10. 6.
ⁱ Ex. 16. 3.
^j ch. 21. 5.
^k Ex. 16. 14, 31.
^l Gen. 2. 12.
^m Ex. 16. 31.
ⁿ Ex. 16. 13, 14.
^o Ps. 78. 21.
^p Deut. 1. 12.
^q Isai. 40. 11.
^r Isai. 49. 23.
^s Thes. 2. 7.
^t Gen. 26. 3.
& 50. 24.
^u Ex. 13. 6.
^v Matt. 15. 33.
Mark 8. 4.
^w Ex. 18. 18.
- ¹ Or, *were as it were complainers.*
² Heb. *it was evil in the care of, &c.*
³ Heb. *sunk.*
⁴ That is, *A burning*, Deut. 9. 22.
⁵ Heb. *lusted a lust.*
⁶ Heb. *returned and wept.*
⁷ Heb. *eye of it as the eye of.*

"O LORD, the ten thousands of the thousands of Israel." (Cp. Psalm lxxxv. 4, where the verb in the Hebrew is the same.)

XI. This and the following three chapters recount the successive rebellions of the Israelites after their departure from Sinai; culminating in that by which they brought upon themselves the sentence of personal exclusion from the Land of Promise.

1. See marginal rendering. They murmured against the privations of the march. *the fire of the LORD* Probably lightning; cp. Ps. lxxviii. 21.

in the uttermost parts Rather, *in the end*. The fire did not reach far into the camp. It was quickly quenched at the intercession of Moses.

3. *Taberah*] i.e. "burning": not the name of a station, and accordingly not found in the list given in ch. xxxiii., but the name of the spot where the fire broke out. This incident might seem (cp. v. 34) to have occurred at the station called, from another still more terrible event which shortly followed, Kibroth-hattaavah.

4-35. Occurrences at Kibroth-hattaavah.

4. *the mixt multitude*] The word in the original resembles our "riff-raff," and denotes a mob of people scraped together. It refers here to the multitude of strangers (see Ex. xii. 38) who had followed the Israelites from Egypt.

5. The natural dainties of Egypt are set forth in this passage with the fullness and relish which bespeak personal experience.

6, 7. *there is nothing at all, &c.*] Lit. "Nought at all have we except that our eyes are unto this manna;" i.e. "Nought else have we to expect beside this manna." On the manna see Ex. xvi. 15 note; on bdellium see Gen. ii. 12 note.

10. The weeping was general; every family wept (cp. Zech. xii. 12), and in a manner public and uncontrolled.

11-15. The complaint and remonstrance of Moses may be compared with that in 1 K. xix. 4 seq.; Jonah iv. 1-3, and contrasted with the language of Abraham (Gen. xviii. 23 seq.) The meekness of Moses (cp. xii. 3) sank under vexation into despair. His language shows us how imperfect and prone to degeneracy are the best saints on earth.

- to bear all this people alone, because *it is too heavy for me.*
- 15 And if thou deal thus with me, *"kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not "see* " See 1 Kin. 10. 4.
- 16 my wretchedness. ¶ And the LORD said unto Moses, Gather unto me *"seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and "officers over them; and bring them unto the tabernacle of the congregation, that* Jonah 4. 3.
" Zeph. 3. 15.
" See Ex. 24. 1, 9.
" Deut. 10. 18.
" ver. 25.
- 17 they may stand there with thee. And I will *"come down and talk with thee there: and "I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.* Gen. 11. 5.
& 18. 21.
Ex. 19. 20.
" 1 Sam. 10. 6.
2 Kin. 2. 15.
Neh. 9. 20.
Isai. 44. 3.
Joel 2. 28.
- 18 And say thou unto the people, *"Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept "in the ears of the LORD, saying, Who shall give us flesh to eat: "for it was well with us in Egypt? Therefore the LORD will give you flesh,* " Ex. 19. 10.
" Ex. 16. 7.
" ver. 5.
Acts 7. 30.
/ Ps. 78. 29.
& 106. 15.
" ch. 21. 5.
" Gen. 12. 2.
Ex. 12. 37.
& 38. 26.
ch. 1. 46.
- 19 and ye shall eat. Ye shall not eat one day, nor two days, " See 2 Kin. 7. 2.
- 20 nor five days, neither ten days, nor twenty days; *"but even a "whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, "Why* Matt. 15. 33.
Mark 8. 4.
John 6. 7, 9.
" Isai. 50. 2.
& 59. 1.
" ch. 23. 19.
Ex. 12. 25.
& 24. 14.
" ver. 16.
" ver. 17.
ch. 12. 5.
" See 2 Kin. 2. 15.
- 21 came we forth out of Egypt? And Moses said, *"The people, among whom I am, are six thousand thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole* " See 1 Sam. 10. 5, 6, 10.
& 19. 20, 21, 23.
Joel 2. 28.
Acts 2. 17, 18.
1 Cor. 14. 1, &c.
- 22 month. *"Shall the flocks and the herds be slain for them, to suffice them? Or shall all the fish of the sea be gathered together*
- 23 for them, to suffice them? And the LORD said unto Moses, *"Is the LORD's hand waxed short? Thou shalt see now whether*
- 24 *"my word shall come to pass unto thee or not. ¶ And Moses went out, and told the people the words of the LORD, and "gathered the seventy men of the elders of the people, and set*
- 25 them round about the tabernacle. And the LORD *"came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, "when the spirit rested upon them, "they prophesied,*
- 26 and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other

¹ Heb. month of days.

16. *seventy men of the elders of Israel*] Seventy elders had also gone up with Moses to the Lord in the mount (Ex. xxiv. 1, 9). Seventy is accordingly the number of colleagues assigned to Moses to share his burden with him. To it, the Jews trace the origin of the Sanhedrim. Subsequent notices (xvi. 25; Josh. vii. 6, viii. 10, 33, ix. 11, xxiii. 2, xxiv. 1, 31) so connect the elders with the government of Israel as to point to the fact that the appointment now made was not a merely temporary one, though it would seem to have soon fallen into desuetude. We find no traces of it in the days of the Judges and the Kings.

elders of the people, and officers over them] In English idiom, "elders and officers of the people." Both elders and officers appear in Egypt (Ex. iii. 16, v. 6 seq.): the former had headed the nation in its efforts after freedom; the latter were the subordinate, though unwilling, agents of Egyptian

tyranny. The two classes no doubt were working together; and from those who belonged to either, perhaps from those who were both elders and officers, the council of Seventy was to be selected.

17. *I will take of the spirit which is upon thee*] Render rather *separate from the spirit*, &c.; i.e. they shall have their portion in the same divine gift which thou hast.

25. *they prophesied*] i.e. under the extraordinary impulse of the Holy Ghost they uttered forth the praises of God, or declared His Will. Cp. marg. reff.

and did not cease] Rather, and added not, i.e. they prophesied at this time only and not afterwards. The sign was granted on the occasion of their appointment to accredit them in their office; it was not continued, because their proper function was to be that of governing not prophesying.

26. *of them that were written*] i.e. enrolled amongst the Seventy. The expression

- Medad; and the spirit rested upon them; and they *were* of them that were written, but ^awent not out unto the tabernacle: [†]and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, [†]one of his young men, answered and said, My lord Moses, [†]forbid them. And Moses said unto him, Enviest thou for my sake? [†]Would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them! And Moses gat him into the camp, he and the elders of Israel. ¶ And there went forth a [†]wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, [†]as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth. And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten [†]homers: and they spread *them* all abroad for themselves round about the camp. And while the [†]flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place [†]Kibroth-hattaavah: because there they buried the people that lusted. ¶ [†]And the people journeyed from Kibroth-hattaavah unto Hazeroth; and [†]abode at Hazeroth.
- CHAP. 12.** AND Miriam and Aaron spake against Moses because of the [†]Ethiopian woman whom he had married: for [†]he had

[†] See 1 Sam. 20. 26.
Jer. 30. 5.

[†] See Mark 9. 33.
Luke 9. 49.
John 3. 26.
^a 1 Cor. 14. 5.

[†] Ex. 16. 13.
Ps. 73. 26,
27, 29.
& 105. 40.

[†] Ex. 16. 36.
Ex. 45. 11.

[†] Ps. 73. 30,
31.

[†] ch. 33. 17.

^a Ex. 2. 21.

¹ Heb. *as it were the way of a day.*

² That is, *The graves of lust*, Deut. 9. 22.

³ Heb. *they were in*, &c.
⁴ Or, *Cushite*.

points to a regular appointment duly recorded and permanent.

29. *Enviest thou for my sake?* (Cp. Mark ix. 38 sqq.) The other members of the Seventy had been with Moses (cp. *vv.* 16, 24, 25) when the gift of prophecy was bestowed on them. They received "of the spirit that was upon him," and exercised their office visibly through and for him. Eldad and Medad prophesying in the camp seemed to Joshua to be acting independently, and so establishing a separate centre of authority.

31. The south-east wind, which blew from the neighbouring Elanitic gulf of the Red Sea, brought the quails (Ex. xvi. 13).

two cubits high] Better, "two cubits above the face of the ground:" i.e. the quails, wearied with their long flight, flew about breast high, and were easily secured by the people, who spread them all abroad for themselves (*v.* 32), in order to salt and dry them. The quail habitually flies with the wind, and low.

32. *ten homers*] About 55 bushels. Cp. Lev. xxvii. 16.

33. *ere it was chewed*] Better, *ere it was consumed*. See *vv.* 19, 20. The surfeit in which the people indulged, as described in *v.* 32, disposed them to sickness. God's wrath, visiting the gluttonous through their gluttony, aggravated natural consequences into a supernatural visitation.

34, 35. [Kibroth-hattaavah has been identified by Palmer with the extensive remains, graves, &c., at Erweis El Ebeirig, and Hazeroth ("enclosures") with Ain Hadherah.]

XII. 1-15. Miriam, as a prophetess (cp. Ex. xv. 20, 21) no less than as the sister of Moses and Aaron, took the first rank amongst the women of Israel; and Aaron may be regarded as the ecclesiastical head of the whole nation. But instead of being grateful for these high dignities they challenged the special vocation of Moses and the exclusive authority which God had assigned to him. Miriam was the instigator, from the fact that her name stands conspicuously first (*v.* 1), and that the punishment (*v.* 10) fell on her alone. She probably considered herself as supplanted, and that too by a foreigner. Aaron was misled this time by the urgency of his sister, as once before (Ex. xxxii.) by that of the people.

1. *the Ethiopian* (Heb. "Cushite," cp. Gen. ii. 13, x. 6) *woman whom he had married*] It is likely that Zipporah (Ex. ii. 21) was dead, and that Miriam in consequence expected to have greater influence than ever with Moses. Her disappointment at his second marriage would consequently be very great.

The marriage of Moses with a woman descended from Ham was not prohibited, so long as she was not of the stock of Canaan (cp. Ex. xxxiv. 11-16); but it would at any

2¹ married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? ^bHath he not spoken also by us? 3 And the LORD ^cheard it. (Now the man Moses *was* very meek, 4 above all the men which *were* upon the face of the earth.) ^dAnd the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. ^eAnd the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, ^fI the LORD will make myself known unto him ^gin a vision, and will speak unto him ^hin a dream. ⁱMy servant Moses is not so, ^jwho *is* faithful in all ^kmine house. With him will I speak ^lmouth to mouth, even ^mapparently, and not in dark speeches; and ⁿthe similitude of the LORD shall he behold: wherefore then ^owere ye not afraid to speak against my servant Moses? And the anger of the LORD was kindled against them; 10 and he departed. And the cloud departed from off the tabernacle; and, ^pbehold, Miriam *became* ^qleprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous. 11 And Aaron said unto Moses, Alas, my lord, I beseech thee, ^rlay not the sin upon us, wherein we have done foolishly, and 12 wherein we have sinned. Let her not be ^sas one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the LORD, saying, Heal her now, 14 O God, I beseech thee. And the LORD said unto Moses, ^tIf her father had but spit in her face, should she not be ashamed seven

^b Ex. 15. 20.
^c Mic. 6. 4.
^d Gen. 29. 33.
^e ch. 11. 1.
^f 2 Kin. 19. 4.
^g Isai. 37. 4.
^h Ez. 35. 12.
ⁱ Ps. 76. 9.
^j ch. 11. 25.
^k Gen. 15. 1.
^l Job 33. 15.
^m Ez. 1. 1.
ⁿ Dan. 8. 2.
^o Luke 1. 11, 22.
^p Acts 10. 11.
^q Gen. 31. 10.
^r 1 Kin. 3. 5.
^s Matt. 1. 20.
^t Ps. 105. 26.
^u Heb. 3. 2, 5.
^v 1 Tim. 3. 15.
^w Ex. 33. 11.
^x Deut. 34. 10.
^y 1 Cor. 13. 12.
^z Ex. 33. 10.
^{aa} 2 Pet. 2. 10.
^{ab} Jude 8.
^{ac} Deut. 24. 9.
^{ad} 2 Kin. 5. 27.
^{ae} & 15. 5.
^{af} 2 Chr. 26. 19, 20.
^{ag} 2 Sam. 19. 19. & 24. 10.
^{ah} Prov. 30. 32.
^{ai} Ps. 88. 4.
^{aj} See Heb. 12. 9.

¹ Heb. taken.

time have been offensive to that intense nationality which characterized the Jews. The Christian Fathers note in the successive marriage of Moses with a Midianite and an Ethiopian a foreshadowing of the future extension to the Gentiles of God's Covenant and its promises (cp. Ps. xlv. 9 seq.; Cant. i. 4 seq.); and in the murmuring of Miriam and Aaron a type of the discontent of the Jews because of such extension: cp. St. Luke xv. 29, 30.

2. *Hath the LORD, &c.* i.e. Is it merely, after all, by Moses that the LORD hath spoken?

3. *the man Moses was very meek* In this and in other passages in which Moses no less unequivocally records his own faults (cp. xx. 12 seq.; Ex. iv. 24 seq.; Deut. i. 37), there is the simplicity of one who bare witness of himself, but not to himself (cp. Matt. xi. 28, 29). The words are inserted to explain how it was that Moses took no steps to vindicate himself, and why consequently the Lord so promptly intervened.

8. *mouth to mouth* i.e. without the intervention of any third person or thing: cp. marg. reff.

even apparently Moses received the word of God direct from Him and plainly, not through the medium of dream, vision, parable, dark saying, or such like; cp. marg. reff.

the similitude of the LORD shall he behold

But, "No man hath seen God at any time," says St. John (i. 18: cp. 1 Tim. vi. 16, and especially Ex. xxxiii. 20 seq.). It was not therefore the Beatific Vision, the unveiled essence of the Deity, which Moses saw on the one hand. Nor was it, on the other hand, a mere emblematic representation (as in Ezek. i. 26 seq., Dan. vii. 9), or an Angel sent as a messenger. It was the Deity Himself manifesting Himself so as to be cognizable to mortal eye. The special footing on which Moses stood as regards God is here laid down in detail, because it at once demonstrates that the supremacy of Moses rested on the distinct appointment of God, and also that Miriam in contravening that supremacy had incurred the penalty proper to sins against the theocracy.

12. *as one dead* Leprosy was nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution little by little of the whole body, so that one limb after another actually decayed and fell away. Cp. notes on Lev. xiii.

13. *Heal her now, O God, I beseech thee* Others render these words: "Oh not so; heal her now, I beseech Thee."

14. *If her father, &c.* i.e. If her earthly parent had treated her with contumely (cp. Deut. xxv. 9) she would feel for a time humiliated, how much more when God has visited her thus?

" Lev. 13, 46.
ch. 5. 2, 3.
x Deut. 24. 9.
2 Chr. 26.
20, 21.
y ch. 11. 35.
z 33. 18.

a ch. 32. 8.
Deut. 1. 22.

b ch. 12. 16.
& 32. 8.
Deut. 1. 19.
& 9. 23.

c ch. 34. 19.
1 Chr. 4. 15.
d ver. 30.
ch. 14. 6. 30.
Josh. 14. 6.
7, 13, 14.
Judg. 1. 12.
e ver. 16.

f ver. 8.
Ex. 17. 9.
ch. 14. 6. 30.
g ver. 21.
h Gen. 14. 10.
Judg. 1. 9.
19.

i Neh. 9. 25.
35.
Ez. 34. 14.
d Deut. 31.
6, 7, 23.

days? Let her be "shut out from the camp seven days, and after 15 that let her be received in *again*. "And Miriam was shut out from the camp seven days: and the people journeyed not till 16 Miriam was brought in *again*. ¶ And afterward the people removed from "Hazereth, and pitched in the wilderness of Paran.

CHAP. 13. AND the LORD spake unto Moses, saying, "Send thou 2 men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall 3 ye send a man, every one a ruler among them. And Moses by the commandment of the LORD sent them ^bfrom the wilderness of Paran: all those men *were* heads of the children of Israel. 4 And these *were* their names: of the tribe of Reuben, Shammua 5 the son of Zaccur. Of the tribe of Simeon, Shaphat the son of 6 Hori. "Of the tribe of Judah, "Caleb the son of Jephunneh. 7, 8 Of the tribe of Issachar, Igal the son of Joseph. Of the tribe 9 of Ephraim, "Oshea the son of Nun. Of the tribe of Benjamin, 10 Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the 11 son of Sodi. Of the tribe of Joseph, *namely*, of the tribe of 12 Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel 13 the son of Gemalli. Of the tribe of Asher, Sethur the son of 14 Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. 15, 16 Of the tribe of Gad, Geuel the son of Machi. These *are* the names of the men which Moses sent to spy out the land. And 17 Moses called "Oshea the son of Nun Jehoshua. ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* ^csouthward, and go up into ^athe mountain: 18 and see the land, what it *is*; and the people that dwelleth 19 therein, whether they *be* strong or weak, few or many; and what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in 20 strong holds; and what the land *is*, whether it *be* "fat or lean, whether there be wood therein, or not. And ^bbe ye of good courage, and bring of the fruit of the land. ¶ Now the time

XIII. 1. *And the LORD spake*] The mission of the spies was first suggested by the Israelites themselves. See Deut. i. 22.

2. *a ruler*] A comparison of the list with that of i. 5 seq. shows that they were not the princes of the tribes, but heads of houses or families (v. 4).

Of the names here given those of Joshua and Caleb alone are otherwise known to us.

16. Oshea, Hoshea, or Hosea, the name also of the last king of Israel and the first minor prophet, means "deliverance" or "salvation." To this Moses added (probably, on this occasion) a syllable containing the sacred name, Jehovah or Jah: thus intimating that salvation was from God, and by the hand of him who bore the title of "God's salvation." Jehoshua was contracted (cp. Neh. viii. 17) into Jeshua.

17. *southward*] Rather, "by the Negeb," or south-country; a well-defined tract of territory forming the southernmost and least fertile portion of the land of Canaan and of the subsequent inheritance of Judah. It extended northward from Kadesh to

within a few miles of Hebron, and from the Dead Sea westward to the Mediterranean (see especially Josh. xv. 21-32).

into the mountain] The hill-country of southern and central Canaan, mostly within the borders of Judah and Ephraim. It commences a few miles south of Hebron, and extending northward to the plain of Jezreel, runs out eventually north-westward into the sea in the headland of Carmel.

19. *in tents*] i.e. in open unwall'd villages.

20. *the time...of the firstripe grapes*] The first grapes ripen in Palestine in July and August: the vintage is gathered in September and October. This indication of date tallies with what we should have inferred from the previous narrative. For the Israelitish host had quitted Sinai on the 20th day of the second month (x. 11), or about the middle of May: since then they had spent a month at Kibroth-hattaavah and a week at Hazereth, and had accomplished, in all, from 150 to 200 miles of march: it therefore must have been at least

- 21 *was* the time of the firstripe grapes. So they went up, and searched the land ¹from the wilderness of Zin unto ^mRehob, as
 22 men come to Hamath. And they ascended by the south, and came unto Hebron; where ⁿAhiman, Sheshai, and Talmi, ^othe children of Anak, *were*. (Now ^pHebron was built seven years
 23 before ^qZoan in Egypt.) ^rAnd they came unto the ¹brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they*
 24 brought of the pomegranates, and of the figs. The place was called the ²brook ³Eshcol, because of the cluster of grapes which
 25 the children of Israel cut down from thence. And they returned
 26 from searching of the land after forty days. ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, ⁴unto the wilderness of Paran, to ⁴Kadesh; and brought back word unto them, and unto all the
 27 congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ⁵milk and honey; ⁵and this is the
 28 fruit of it. Nevertheless ⁶the people be strong that dwell in the land, and the cities are walled, and very great: and moreover
 29 we saw ⁷the children of Anak there. ⁷The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell
 30 by the sea, and by the coast of Jordan. ¶ And ⁸Caleb stilled the people before Moses, and said, Let us go up at once, and

¹ Or, valley, ch. 32. 9.
 Judg. 16. 4.

² Or, valley.

³ That is, *A cluster of grapes*.

⁴ ch. 34. 3.
 Josh. 15. 1.
^m Josh. 19.
 28.
ⁿ Josh. 11. 21,
 22.
^o 15. 13, 14.
 Judg. 1. 10.
^p ver. 33.
^q Josh. 21.
 11.
^r Ps. 78. 12.
 Isai. 19. 11.
^s 30. 4.
^t Deut. 1. 24,
 25.
^u ver. 3.
^v ch. 20. 1. 16.
 Deut. 1. 19.
 Josh. 14. 6.
^w Ex. 3. 8.
^x 33. 3.
^y Deut. 1. 25.
^z Deut. 1. 23.
^{aa} 9. 1.
^{ab} ver. 33.
^{ac} Ex. 17. 8.
 ch. 14. 43.
^{ad} See ch. 14,
 6, 24.
 Josh. 14. 7.

the beginning of July, and may have been a month later, when the spies were despatched into the land of promise.

21. The wilderness of Zin was the north-eastern portion of the wilderness of Paran.

Rehob (*mod.* Khurbah) was probably the Beth-rehob of Judg. xviii. 28, near Dan-Laish; and apparently to the north of it, since it gave its name to a Syrian kingdom (2 S. viii. 3). The southern approach to Hamath from the plain of Cœle-Syria, lay between those two ranges of Lebanon called Libanus and Antilibanus. A low screen of hills connects the northernmost points of these two ranges; and through this screen the Orontes bursts from the upper Cœle-Syrian hollow into the open plain of Hamath.

22. The progenitor of the Anakim was Arba "the father of Anak" (Josh. xv. 13), from whom the city of Hebron took its name of Kirjath-Arba. Ahiman, Sheshai, and Talmi were probably not individual warriors, but names of three tribes of the Anakim. Hence we find them still in existence half a century later, when Caleb, who now brought tidings of them, became their eventual destroyer (Josh. xv. 14).

Now Hebron, &c. This parenthesis explains that these two cities had a common founder, and were built, or perhaps, at least in the case of Zoan (Tanis, see Ex. i. 8, ii. 6 notes) rebuilt, by the Hyksos, to which nations, once the conquerors of Egypt, the

Anakim perhaps belonged. The Hyksos fortified and garrisoned Zoan as a defence of their Eastern frontier.

23. The brook of Eshcol is by some identified with the rich valley immediately to the north of Hebron; [but by others with Wady Hanein to the south of Hebron]. The valley was, in all likelihood, originally named after one of the three chiefs who were confederate with Abraham (Gen. xiv. 24); but, as often came to pass, the Israelites, wittingly or unwittingly, took up in a new and significant sense the name which they found; and to them the valley thus became the Valley of the Cluster. Bunches of grapes are found in Palestine of many pounds weight.

25. *after forty days*! They had no doubt in this time explored the whole land. It was however with the southern part that the Israelites expected to have to deal immediately: and accordingly it is that which is particularly referred to in the following verses, Hebron and its vicinity above all.

26. Kadesh is usually identified with Ain-el-Weibeh, which lies in the Arabah, about ten miles north of the place in which Mount Hor abuts on that valley, [or with Ain-Gadis in Jebel Magrah].

29. *The Amalekites*] See xiv. 25 note. *the Canaanites*] i.e. those of the Phœnician race: the word is here used in its narrow sense: cp. Gen. x. 15-18 note.

c ch. 32. 9.
Deut. 1. 28.
Josh. 14. 8.
d ch. 14. 36.
e Amos 2. 9.
f Deut. 1. 28.
g Isai. 40. 22.
h 1 Sam. 17. 42.
i ch. 11. 4.
j Ex. 16. 2.
k ch. 16. 41.
l Ps. 106. 25.
m See ver. 28, 29.
n Neh. 9. 17.
o See Deut. 17. 16.
p Acts 7. 39.
q ch. 16. 4.
r ver. 21, 30, 38.
s ch. 13. 27.
t Deut. 1. 25.
u Deut. 10. 15.
v 1 Kin. 10. 9.
w Ps. 22. 8.
x Isai. 62. 4.
y ch. 13. 27.
z Deut. 9. 7.
aa Deut. 7. 18.
ab ch. 24. 8.
ac Gen. 48. 21.
ad Ex. 33. 16.
ae Deut. 20. 1.
af Josh. 1. 5.
ag Judg. 1. 22.
ah 2 Chr. 13. 12.
ai Ps. 46. 7, 11.
aj Isai. 41. 10.
ak Amos 5. 14.
al Zech. 8. 23.
am Ex. 17. 4.
an Ex. 16. 10.
ao Lev. 9. 23.
ap ch. 16. 19, 42.
aq Deut. 9. 7.
ar Ps. 95. 8.
as Heb. 3. 8.
at Deut. 1. 32.
au Ps. 78. 22.
av & 106. 24.
aw John 12. 37.
ax Heb. 3. 18.
ay Ex. 32. 10.
az Ex. 32. 12.
ba Ps. 106. 23.
bb Deut. 9. 26.
bc Ez. 20. 9, 14.

31 possess it; for we are well able to overcome it. ^aBut the men that went up with him said, We be not able to go up against 32 the people; for they ^{are} stronger than we. And they ^bbrought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and ^call the people that we saw in it ^{are} ¹men of a great stature. And there we saw the giants, ^dthe sons of Anak, which come of the giants: and we were in our own sight ^eas grasshoppers, and so we were ^hin their sight.

CHAP. 14. AND all the congregation lifted up their voice, and cried; 2 and ^athe people wept that night. ^bAnd all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or ^cwould God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? 4 And they said one to another, ^dLet us make a captain, and ^elet us return into Egypt. ¶ Then ^fMoses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. ^gAnd Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent 7 their clothes: and they spake unto all the company of the children of Israel, saying, ^hThe land, which we passed through to 8 search it, is an exceeding good land. If the LORD ⁱdelight in us, then he will bring us into this land, and give it us; ^ka land 9 which floweth with milk and honey. Only ^lrebel not ye against the LORD, ^mneither fear ye the people of the land; for ⁿthey are bread for us: their ^odefence is departed from them, ^pand the 10 LORD is with us: fear them not. ^qBut all the congregation bade stone them with stones. And ^rthe glory of the LORD appeared in the tabernacle of the congregation before all the 11 children of Israel. ¶ And the LORD said unto Moses, How long will this people ^sprovoke me? And how long will it be ere they ^tbelieve me, for all the signs which I have shewed among them? 12 I will smite them with the pestilence, and disinherit them, and ^uwill make of thee a greater nation and mightier than they. 13 And ^vMoses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from

¹ Heb. *men of statures*.

² Heb. *shadow*, Ps. 121. 5.
Isai. 30. 2, 3. Jer. 49. 45.

32. a land that eateth up, &c.] i.e. it is a land which from its position is exposed to incessant attacks from one quarter and another, and so its occupants must be always armed and watchful.

XIV. 5. Already Caleb had endeavoured to still the people before Moses (xiii. 30); already Moses himself (Deut. i. 29 seq.) had endeavoured to recall the people to obedience. After the failure of these efforts Moses and Aaron cast themselves down in solemn prayer before God (cp. xvi. 22); and the appearance of the glory of the LORD in the "tabernacle of the congregation" (v. 10) was the immediate answer.

9. their defence] Lit. "their shadow," i.e.

their shelter as from the scorching sun: an Oriental figure. Cp. marg. reff.

12. and disinherit them] By the proposed extinction of Israel the blessings of the Covenant would revert to their original donor.

13-17. The syntax of these verses is singularly broken. As did St. Paul when deeply moved, so Moses presses his arguments one on the other without pausing to ascertain the grammatical finish of his expressions. He speaks here as if in momentary apprehension of an outbreak of God's wrath, unless he could perhaps arrest it by crowding in every topic of deprecation and intercession that he could mention on the instant.

14 among them;) and they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD art among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day
 15 time in a pillar of a cloud, and in a pillar of fire by night. Now *if* thou shalt kill *all* this people as one man, then the nations
 16 which have heard the fame of thee will speak, saying, Because the LORD was not *able* to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be
 18 great, according as thou hast spoken, saying, The LORD is *longsuffering*, and of great mercy, forgiving iniquity and transgression, and by no means clearing the *guilty*, *visiting* the iniquity of the fathers upon the children unto the third and
 19 fourth *generation*. *Pardon*, I beseech thee, the iniquity of this people *according* unto the greatness of thy mercy, and *as* thou hast forgiven this people, from Egypt even *until* now. And
 21 the LORD said, I have pardoned *according* to thy word: but *as* truly *as* I live, *all* the earth shall be filled with the glory of the
 22 LORD. *Because* all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now *these* ten times, and have not hearkened
 23 to my voice; *surely* they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me
 24 see it: but my servant *Caleb*, because he had another spirit with him, and *hath* followed me fully, him will I bring into the land wherinto he went; and his seed shall possess it.
 25 (Now the Amalekites and the Canaanites dwelt in the valley.) *To* morrow turn you, *and* get you into the wilderness by the
 26 way of the Red sea. *And* the LORD spake unto Moses and
 27 unto Aaron, saying, *How* long shall I bear with this evil congregation, which murmur against me? *I* have heard the murmurings of the children of Israel, which they murmur against
 28 me. Say unto them, *As* truly *as* I live, saith the LORD, *as* ye
 29 have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and *all* that were numbered of

* Ex. 15. 14.
 Josh. 2. 9, 10.
 & 5. 1.
 v Ex. 13. 21.
 & 40. 34.
 ch. 10. 34.
 Neh. 9. 12.
 Ps. 78. 14.
 & 103. 39.
 * Deut. 9. 23.
 Josh. 7. 9.

a Ex. 34. 6, 7.
 Ps. 103. 8.
 & 145. 8.
 Jonnh. 4. 2.
 b Ex. 20. 5.
 & 34. 7.
 c Ex. 34. 9.
 d Ps. 106. 45.
 e Ps. 78. 38.
 f Ps. 106. 23.
 Jam. 5. 10.
 1 John 5.
 14, 15, 16.
 g Ps. 72. 19.
 h Deut. 1. 35.
 Ps. 95. 11.
 & 106. 26.
 Heb. 3. 17.
 i Gen. 31. 7.
 k ch. 32. 11.
 Ez. 20. 15.
 l Deut. 1. 36.
 Josh. 14. 6.
 m ch. 32. 12.
 n Deut. 1. 40.
 o ver. 11.
 Ex. 16. 28.
 Matt. 17. 17.
 p Ex. 16. 12.
 q ver. 23.
 ch. 26. 65.
 & 32. 11.
 Deut. 1. 35.
 Heb. 3. 17.
 r See ver. 2.
 s ch. 1. 45.
 & 26. 64.

¹ Or, *hitherto*.

² Heb. *If they see the land*.

21-23. Render: But as truly as I live, and as all the earth shall be filled with the glory of the LORD; (v. 22) all those men, &c.; (v. 23) shall not see, &c.

22. *these ten times*] Ten is the number which imports completeness. Cp. Gen. xxxi. 7. The sense is that the measure of their provocation was now full: the day of grace was at last over. Some however enumerate ten several occasions on which the people had tempted God since the Exodus.

Ps. xc, which is entitled "a Prayer of Moses," has been most appropriately regarded as a kind of dirge upon those sentenced thus awfully by God to waste away in the wilderness.

24. *my servant Caleb*] Caleb only is mentioned here as also in xiii. 30 seq. Both passages probably form part of the matter introduced at a later period into the narrative of Moses, and either by Joshua or under his superintendence. Hence the name of Joshua is omitted, and his faithfulness to-

gether with its reward are taken for granted. In vv. 30, 38, both names are mentioned together; and these verses in all likelihood belong to the same original composition as vv. 6-10.

25. Render: And now the Amalekites and the Canaanites are dwelling (or abiding) in the valley: wherefore turn you, &c. (that so ye be not smitten before them). The Amalekites were the nomad bands that roved through the open pastures of the plain (v. 45): the Canaanites, a term here taken in its wider sense, were the Amorites of the neighbouring cities (cp. v. 45 with Deut. i. 44), who probably lived in league with the Amalekites.

To morrow] Not necessarily the next day, but an idiom for "hereafter," "henceforward" (cp. marg. reading in Ex. xiii. 14; Josh. iv. 6).

by the way of the Red sea] That is, apparently, by the eastern or Elanitic gulf.

- you, according to your whole number, from twenty years old
 30 and upward, which have murmured against me, doubtless ye shall not come into the land, *concerning* which I ¹sware to make you dwell therein, ²save Caleb the son of Jephunneh, and Joshua the son of Nun. ³But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ⁴ye have despised. But *as for* you, ⁵your carcasses, they shall fall in this wilderness. And your children shall ⁶wander in the wilderness ⁷forty years, and ⁸bear your whoredoms, until your carcasses be wasted in the wilderness. ⁹After the number of the days in which ye searched the land, *even* ¹⁰forty days, each day for a year, shall ye bear your iniquities, *even* ¹¹forty years, ¹²and ye shall know my ¹³breach of promise.
- 35 ¹I the LORD have said, I will surely do it unto all ²this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.
- 36 ¹¶ And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, *even* those men that did bring up the evil report upon the land, ²died by the plague before the LORD. ³But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*. ¶ And Moses told these sayings unto all the children of Israel: ⁴and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, ⁵we be here, and will go up unto the place which the LORD hath promised: for we have sinned.
- 41 And Moses said, Wherefore now do ye transgress ¹the commandment of the LORD? But it shall not prosper. ²Go not up, for the LORD ³is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites ⁴are there before you, and ye shall fall by the sword: ⁵because ye are turned away from the LORD, therefore the LORD will not be with you. ¶ ⁶But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. ⁷Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them; and discomfited them, *even* unto ⁸Hormah.
- CHAP. 15. AND THE LORD spake unto Moses, saying, "Speak unto the children of Israel, and say unto them, When ye be come into**
- ¹ Heb. *lifted up my hand*, Gen. 14. 22. ² Or, *feed*. ³ Or, *altering of my purpose*.

33. *your whoredoms*] Their several rebellions had been so many acts of faithless departure from the Lord Who had taken them unto Himself. And as the children of the unchaste have generally to bear in their earthly careers much of the disgrace and the misery which forms the natural penalty of their parents' transgression; so here the children of the Israelites, although suffered to hope for an eventual entry into Canaan, were yet to endure, through many long years' wandering, the appropriate punishment of their fathers' wilfulness.

34. *my breach of promise*] In the original, a word, found elsewhere only in Job xxx. 10, and meaning "my withdrawal," "my turning away." See margin.

45. *unto Hormah*] Lit. "the Hormah;" i.e. "the banning" or "ban-place." Cp. xxi. 3; Josh. xii. 14. According to the view taken of Kadesh (see xiii. 26), Hormah is identified, through its earlier name, Zephath (Judg. i. 17), with es-Safâh on the south-eastern frontier of Canaan, by which the Israelites quitted the Arabah for the higher ground, [or with Sebaita, which lies further to the west, about 25 miles north of Ain Gadis].

XV. The contents of the next five chapters must apparently be referred to the long period of wandering to which (xiv. 33) the people were condemned.

2. To the Israelites of the younger generation is conveyed the hope that the nation

3 the land of your habitations, which I give unto you, and ^bwill make an offering by fire unto the LORD, a burnt offering, or a sacrifice ^cin ^dperforming a vow, or in a freewill offering, or ^ein your solemn feasts, to make a ^fsweet savour unto the LORD, of the herd, or of the flock: then ^gshall he that offereth his offering unto the LORD bring ^ha meat offering of a tenth deal of flour mingled ⁱwith the fourth part of an hin of oil. ^jAnd the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. ^kOr for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or ^lpeace offerings unto the LORD: then shall he bring ^mwith a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. ⁿThus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one according to their number. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. ^oOne ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD. One law and one manner shall be for you, and for the stranger that sojourneth with you. ¶ And the LORD spake unto Moses, saying, ^pSpeak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, then it shall be, that, when ye eat of ^qthe bread of the land, ye shall offer up an heave offering unto the LORD. ^rYe shall offer up a cake of the first of your dough for an heave offering: as ye do ^sthe heave offering of the threshingfloor, so shall ye heave it. Of the first of your dough ye shall give unto the LORD an heave offering in your generations. ¶ And ^tif ye have erred, and not observed all these

^b Lev. 1. 2, 3.^c Lev. 7. 16.

& 22. 18, 21.

^d Lev. 23. 8.

ch. 28. 19.

& 29. 2. 8.

Deut. 16. 10.

^e Gen. 8. 21.

Ex. 29. 18.

^f Lev. 2. 1.

& 6. 14.

^g Ex. 29. 40.

Lev. 23. 13.

^h Lev. 14. 10.

ch. 28. 5.

ⁱ ch. 23. 7, 14.^j ch. 23. 12.^k Lev. 7. 11.^l ch. 28. 12.

14.

^m ch. 23.ⁿ ch. 23.^o Ex. 12. 40.

ch. 9. 14.

ver. 29.

^p ver. 2.

Deut. 26. 1.

^q Josh. 5.

11, 12.

^r Deut. 26.

2, 10.

Prov. 3. 9.

^s Lev. 2. 14.

& 23. 10.

^t Lev. 4. 2.¹ Heb. *separating*, Lev. 27. 2.

should yet enter into the Land of Promise. The ordinances that follow are more likely to have been addressed to adults than to children; and we may therefore assume that at the date of their delivery the new generation was growing up, and the period of wandering drawing towards its close. During that period the Meat-offerings and Drink-offerings prescribed by the Law had been probably intermitted by reason of the scanty supply of corn and wine in the wilderness. The command therefore to provide such offerings was a pledge to Israel that it should possess the land which was to furnish the wherewithal for them.

4-12. The Meat-offering is treated in Lev. ii. The Drink-offering (Ex. xxix. 40; Lev.

xxiii. 13), hitherto an ordinary accessory to the former, is now prescribed for every sacrifice.

18. The general principle which includes the ordinance of this and the three verses following is laid down in Ex. xxii. 29, xxiii. 13.

20, 21. *dough* "Coarse meal" (Neh. x. 37; Ezek. xlv. 30).

22-31. The heavy punishments which had already overtaken the people might naturally give rise to apprehensions for the future, especially in view of the fact that on the approaching entrance into Canaan the complete observance of the Law in all its details would become imperative on them. To meet such apprehensions a distinction is

- 23 commandments, which the LORD hath spoken unto Moses, *even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward
- ^a Lev. 4. 13. 24 among your generations; then it shall be, ^aif *ought* be committed by ignorance ¹without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, ²with his meat offering, and his drink offering, according to the ²manner, and
- ³ver. 8, 9, 10. 25 ³one kid of the goats for a sin offering. ⁴And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them;
- ^a Lev. 4. 27, 28. 27 seeing all the people *were* in ignorance. ¶ And ^aif any soul sin through ignorance, then he shall bring a she goat of the first
- ^b Lev. 4. 35. 28 year for a sin offering. ^bAnd the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it
- ^c ver. 15. 29 shall be forgiven him. ^cYe shall have one law for him that ³sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among
- ^d Deut. 17. 12. 30 them. ¶ ^dBut the soul that doeth *ought* ⁴presumptuously, *whether* he be born in the land, or a stranger, the same reproacheth the LORD: and that soul shall be cut off from among
- ^e Ps. 19. 13. Heb. 10. 26. 2 Pet. 2. 10. 31 his people. Because he hath ^edespised the word of the LORD, and hath broken his commandment, that soul shall utterly be
- ^f Prov. 13. 13. 32 cut off; ^fhis iniquity *shall* be upon him. ¶ And while the children of Israel were in the wilderness, ^gthey found a man that
- ^g Lev. 5. 1. Ez. 18. 20. 33 gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and
- ^h Ex. 31. 14, 15. 34 unto all the congregation. And they put him ^hin ward, because
- ⁱ Lev. 24. 14. 35 it was not declared what should be done to him. And the LORD said unto Moses, ⁱThe man shall be surely put to death: all the congregation shall ⁱstone him with stones without the camp.
- ^j Kin. 21. 13. Acts 7. 58. 36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded
- 37, 38 Moses. ¶ And the LORD spake unto Moses, saying, Speak

¹ Heb. *from the eyes*.² Or, *ordinance*.³ Heb. *doth*.⁴ Heb. *with an high hand*.

emphatically drawn between sins of ignorance (Lev. iv. 13 seq.) and those of presumption (vv. 30, 31). The passage deals separately with imperfections of obedience which would be regarded as attaching to the whole nation (vv. 22-26), and those of individuals (vv. 27-30).

24. *without the knowledge of the congregation*] Lit. as marg. The words point to an error of omission which escaped notice at the time: i.e. to an oversight.

30. *presumptuously*] The original (cp. margin, and Ex. xiv. 8) imports something done wilfully and openly; in the case of a sin against God it implies that the act is committed ostentatiously and in bravado.

reproacheth the LORD] Rather, *revileth or*

blasphemeth the LORD: cp. Ezek. xx. 27.

32. Moses mentions here, as is his wont (cp. Lev. xxiv. 10-16), the first open transgression and its punishment in order to exemplify the laws which he is laying down. The offence of Sabbath-breaking was one for which there could be no excuse. This law at least might be observed even in the wilderness. Transgression of it was therefore a presumptuous sin, and was punished accordingly.

34. Death had indeed been assigned as the penalty (Ex. xxxi. 14, xxxv. 2); but it had not been determined how that death was to be inflicted.

38. *that they put upon the fringe of the borders a ribband of blue*] Render *that they*

unto the children of Israel, and bid ¹them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a 39 ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye ^mseek not after your own heart and your own eyes, after which ye use ⁿto go a whoring: 40 that ye may remember, and do all my commandments, and be 41 ^oholy unto your God. I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAP. 16. NOW ^aKorah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, 2 the son of Peleth, sons of Reuben, took *men*: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^bfamous in the congregation, 3 men of renown: and ^cthey gathered themselves together against Moses and against Aaron, and said unto them, ¹*Ye take too much upon you, seeing ^dall the congregation are holy, every one of them, ^eand the LORD is among them: wherefore then lift 4 ye up yourselves above the congregation of the LORD? And 5 when Moses heard ^fit, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and who *is* ^gholy: and will cause him to come near unto him: even him whom he hath ^hchosen*

¹ Heb. It is much for you.

¹ Deut. 22. 12.
Matt. 23. 5.

^m See Deut. 29. 19.
Job 31. 7.
Jer. 9. 14.
Ez. 6. 9.
ⁿ Ps. 73. 27.
& 100. 39.
Jum. 4. 4.
^o Lev. 11. 44, 45.
Rom. 12. 1.
Col. 1. 22.
¹ Pet. 1. 15.
^a Ex. 6. 21.
ch. 26. 9.
& 27. 3.
Jude 11.
^b ch. 26. 9.
^c Ps. 106. 16.
^d Ex. 19. 6.
^e Ex. 29. 45.
ch. 14. 14.
& 35. 34.
^f ch. 14. 5.
& 20. 6.
^g ver. 3.
Lev. 21. 6, 7, 8, 12, 15.
^h Ex. 28. 1.
ch. 17. 5.
¹ Sam. 2. 23.
Ps. 105. 26.

add to the fringes of the borders (or corners) a thread of blue (cp. marg. reff.) These fringes are considered to be of Egyptian origin. The ordinary outer Jewish garment was a quadrangular piece of cloth like a modern plaid, to the corners of which, in conformity with this command, a tassel was attached. Each tassel had a conspicuous thread of deep blue, this colour being doubtless symbolical of the heavenly origin of the commandments of which it was to serve as a memento. Tradition determined that the other threads should be white,—this colour being an emblem of purity (cp. Isai. i. 18). The arrangement of the threads and knots, to which the Jews attached the greatest importance, was so adjusted as to set forth symbolically the 613 precepts of which the Law was believed to consist. In our Lord's time the Pharisees enlarged their fringes (Matt. xxiii. 5) in order to obtain reputation for their piety. In later times however the Jews have worn the fringed garment (*tallith*) of a smaller size and as an under dress. Its use is still retained, especially at morning prayer in the Synagogue.

XVI. The date of this rebellion cannot be determined, but *vv.* 13, 14 probably point to a period not much later than that of the rebellion at Kadesh.

1. Amram and Izhar were brothers (cp. Ex. vi. 18), and thus Korah, the "son," *i.e.* descendant of Izhar, was connected by distant cousinship with Moses and Aaron. Though being a Kohathite, he was of that

division of the Levites which had the most honourable charge, yet as Elizaphan, who had been made "chief of the families of the Kohathites" (iii. 30), belonged to the youngest branch descended from Uzziel (iii. 27), Korah probably regarded himself as injured; and therefore took the lead in this rebellion. Of the others, On is not again mentioned. He probably withdrew from the conspiracy. Dathan, Abiram, and On were Reubenites; and were probably discontented because the birthright had been taken away from their ancestor (Gen. xlix. 3), and with it the primacy of their own tribe amongst the tribes of Israel. The Reubenites encamped near to the Kohathites (cp. ii. 25 and plan), and thus the two families were conveniently situated for taking counsel together. One pretext of the insurrection probably was to assert the rights of primogeniture,—on the part of the Reubenites against Moses, on the part of Korah against the appointment of Uzziel.

2. The "princes" appear to have belonged to the other tribes (cp. xxvii. 3).

3. *all the congregation are holy* [Cp. marg. ref. Korah's object was not to abolish the distinction between the Levites and the people, but to win priestly dignity for himself and his kinsmen (*v.* 10). This ultimate design is masked for the present in order to win support from the Reubenites by putting forward claims to spiritual equality on behalf of every Israelite.

¹ ch. 3. 10.
 Lev. 10. 3.
 & 21. 17, 18.
 Ez. 40. 46.
 & 44. 15.

* 1 Sam. 18.
 23.
 Isai. 7. 13.
¹ ch. 3. 41, 45.
 & 8. 14.
 Deut. 10. 8.

^m Ex. 16. 8.
 1 Cor. 3. 5.

ⁿ ver. 9.

^o Ex. 2. 14.
 Acts 7. 27,
 35.

^p Ex. 3. 8.
 Lev. 20. 24.
^q Gen. 4. 4,
 5.

^r 1 Sam. 12.
 3.
 Acts 20. 33.
 2 Cor. 7. 2.
^s ver. 6, 7.
^t 1 Sam. 12.
 3, 7.

^u ver. 42.
 Ex. 16. 7.
 Lev. 9. 6.
 ch. 14. 10.
^v ver. 45.
 See Gen. 19.
 17, 22.

Jer. 51. 6.
 Acts 2. 40.
 Rev. 18. 4.
^w ver. 45.
 Ex. 32. 10.
 & 33. 5.
^x ver. 45.
 ch. 14. 5.
^y ch. 27. 16.
 Job 12. 10.
 Eccles. 12. 7.
 Isai. 57. 16.
 Zech. 12. 1.
 Heb. 12. 9.

6 will he cause to ¹come near unto him. This do; Take you
 7 censers, Korah, and all his company; and put fire therein, and
 put incense in them before the LORD to-morrow: and it shall
 be *that* the man whom the LORD doth choose, he *shall* be holy:
 8 *ye take* too much upon you, ye sons of Levi. And Moses said
 9 unto Korah, Hear, I pray you, ye sons of Levi: *seemeth it but* ^aa
 small thing unto you, that the God of Israel hath ¹separated you
 from the congregation of Israel, to bring you near to himself to
 do the service of the tabernacle of the LORD, and to stand before
 10 the congregation to minister unto them? And he hath brought
 thee near *to him*, and all thy brethren the sons of Levi with
 11 thee: and seek ye the priesthood also? For which cause *both*
 thou and all thy company *are* gathered together against the
 LORD: ^mand what *is* Aaron, that ye murmur against him?
 12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab:
 13 which said, We will not come up: ⁿ*is it* a small thing that thou
 hast brought us up out of a land that floweth with milk and
 honey, to kill us in the wilderness, except thou ^omake thyself
 14 altogether a prince over us? Moreover thou hast not brought
 us into ^pa land that floweth with milk and honey, or given us
 inheritance of fields and vineyards: wilt thou ¹put out the eyes
 15 of these men? We will not come up. ¶ And Moses was very
 wroth, and said unto the LORD, ^qRespect not thou their offering:
^rI have not taken one ass from them, neither have I hurt one of
 16 them. And Moses said unto Korah, ^sBe thou and all thy com-
 pany ^tbefore the LORD, thou, and they, and Aaron, to-morrow:
 17 and take every man his censer, and put incense in them, and
 bring ye before the LORD every man his censer, two hundred
 and fifty censers; thou also, and Aaron, each ^uof *you* his censer.
 18 And they took every man his censer, and put fire in them, and
 laid incense thereon, and stood in the door of the tabernacle of
 19 the congregation with Moses and Aaron. And Korah gathered
 all the congregation against them unto the door of the taber-
 nacle of the congregation: and ^vthe glory of the LORD appeared
 20 unto all the congregation. ¶ And the LORD spake unto Moses
 21 and unto Aaron, saying, ^wSeparate yourselves from among this
 22 congregation, that I may ^xconsume them in a moment. And
 they ^yfell upon their faces, and said, O God, ^zthe God of the
 spirits of all flesh, shall one man sin, and wilt thou be wroth
 23 with all the congregation? And the LORD spake unto Moses,
 24 saying, Speak unto the congregation, saying, Get you up from

¹ Heb. *core out*.

9. "Seemeth" is not in the original. Render: Is it too little for you, i.e. "is it less than your dignity demands?"

11. The words of Moses in his wrath are broken. The Aaronic priesthood was of divine appointment; and thus in rejecting it, the conspirators were really rebelling against God.

13. With perverse contempt for the promises, Dathan and Abiram designate Egypt by the terms appropriated elsewhere to the land of Canaan.

14. *wilt thou put out the eyes of these men?* i.e. "blind them to the fact that you keep none of your promises;" "throw dust in their eyes."

24. The tent, *the tabernacle* of Korah, as a Kohathite, stood on the south side of the Tabernacle of the Lord; and those of Dathan and Abiram, as Reubenites, in the outer line of encampment on the same side. Yet though the tents of these three were thus contiguous, they did not share the same fate. Korah and his company who dared to intrude themselves on the priestly office were destroyed by fire from the Lord at the door of the Tabernacle of the Lord (v. 35); the Reubenites, who had reviled Moses for the failure of the promises about the pleasant land, were suddenly engulfed whilst standing at their own tent-doors in the barren wilderness (vv. 31-33).

- 25 about the tabernacle of Korah, Dathan, and Abiram. ¶ And Moses rose up and went unto Dathan and Abiram; and the 26 elders of Israel followed him. And he spake unto the congregation, saying, ^bDepart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed 27 in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, 28 and their sons, and their little children. And Moses said, 'Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* ^dof mine own mind. 29 If these men die ¹the common death of all men, or if they be ²'visited after the visitation of all men; *then* the LORD hath not 30 sent me. But if the LORD ³'make ⁴'a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they ⁵'go down quick into the pit; then ye shall 31 understand that these men have provoked the LORD. ¶ ⁶And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: 32 and the earth opened her mouth, and swallowed them up, and their houses, and ⁷'all the men that *appertained* unto Korah, and 33 all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and 34 they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, 35 Lest the earth swallow us up *also*. And there ⁸'came out a fire from the LORD, and consumed ⁹'the two hundred and fifty men that offered incense. ¶ And the LORD spake unto Moses, saying, 36 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; 37 for ¹⁰'they are hallowed. The censers of these ¹¹'sinners against their own souls, let them make them broad plates ¹²for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: ¹³'and they shall be a sign unto the children 38 of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were 39 made broad *plates* ¹⁴for a covering of the altar: ¹⁵'to be a memorial unto the children of Israel, ¹⁶'that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said 40 to him by the hand of Moses. ¶ But on the morrow ¹⁷'all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. 41 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the

¹ Heb. as every man dieth.² Heb. create a creature, Isai. 45. 7.

27. stood in the door of their tents] Apparently in contumacious defiance.

32. all the men, &c.] Not his sons (see xxvi. 11), but all belonging to him who had associated themselves with him in this rebellion.

35. Cp. marg. reff. The fire came out from the Sanctuary or the Altar.

37. Aaron as High-priest and as one of those that offered incense (v. 17), could not be defiled by going among the dead.

The censers were not to be used again for censers, nor the coals on them for kindling the incense to be offered before the Lord. Yet neither of them could fittingly be employed for common purposes. The censers therefore were beaten into plates for the Altar; the coals were scattered at a distance. 38. these sinners against their own souls] That is, "against their own lives." By their sin they had brought destruction upon themselves.

^b Gen. 19. 12, 14.
Isai. 52. 11.
2 Cor. 6. 17.
Rev. 18. 4.

^c Ex. 3. 12.
Deut. 18. 22.
Zech. 2. 9.
11. & 4. 9.
John 5. 36.
^d ch. 24. 13.
Jer. 23. 16.
Ez. 13. 17.
John 5. 30.
& 6. 38.
^e Ex. 20. 5.
& 32. 34.
Job 35. 15.
Isai. 10. 3.
Jer. 5. 9.
Isai. 51. 3.
Isai. 25. 21.
^f ver. 33.
Ps. 55. 15.
^g ch. 26. 10.
& 27. 3.
Deut. 11. 6.
Ps. 106. 17.
^h See ver. 17.
& ch. 26. 11.
1 Chr. 6. 22, 37.
ⁱ Lev. 10. 2.
ch. 11. 1.
Ps. 106. 18.
^j ver. 17.
^k See Lev. 27. 28.
^l Prov. 20. 2.
Hab. 2. 10.
^m ch. 17. 10.
& 26. 10.
Ez. 14. 8.

ⁿ ch. 3. 10.
2 Chr. 26. 18.

^o ch. 14. 2.
Ps. 106. 25.

^r Ex. 40. 34. tabernacle of the congregation : and, behold, ^rthe cloud covered
^s ver. 19. 43 it, and ^sthe glory of the LORD appeared. And Moses and Aaron
 ch. 20. 6. 44 came before the tabernacle of the congregation. And the LORD
^t ver. 21. 24. 45 spake unto Moses, saying, 'Get you up from among this congre-
 " ver. 22. gation, that I may consume them as in a moment. And ^uthey
 ch. 20. 6. 46 fell upon their faces. And Moses said unto Aaron, Take a
 censer, and put fire therein from off the altar, and put on incense,
 and go quickly unto the congregation, and make an atonement
 for them : ^vfor there is wrath gone out from the LORD ; the
^w 5 Lev. 10. 6. 47 plague is begun. And Aaron took as Moses commanded, and ran
 ch. 1. 53. into the midst of the congregation ; and, behold, the plague was
 & 9. 19. begun among the people : and he put on incense, and made an
 & 11. 33. atonement for the people. And he stood between the dead and
 & 13. 5. 48 the living ; and the plague was stayed. Now they that died in
 1 Chr. 27. 24. 49 the plague were fourteen thousand and seven hundred, beside
 Ps. 106. 20. 50 them that died about the matter of Korah. And Aaron returned
 unto Moses unto the door of the tabernacle of the congregation :
 and the plague was stayed.

CHAP. 17. AND the LORD spake unto Moses, saying, Speak unto the
 2 children of Israel, and take of every one of them a rod according
 to the house of *their* fathers, of all their princes according to the
 house of their fathers twelve rods : write thou every man's name
 3 upon his rod. And thou shalt write Aaron's name upon the rod
 of Levi : for one rod *shall be* for the head of the house of their
 4 fathers. And thou shalt lay them up in the tabernacle of the
 congregation before the testimony, ^awhere I will meet with you.
 5 And it shall come to pass, *that* the man's rod, ^bwhom I shall
 choose, shall blossom : and I will make to cease from me the
 murmurings of the children of Israel, ^cwhereby they murmur
 6 against you. ¶ And Moses spake unto the children of Israel,
 and every one of their princes gave him ¹a rod apiece, for each
 prince one, according to their fathers' houses, *even* twelve rods :
 7 and the rod of Aaron *was* among their rods. And Moses laid up
 8 the rods before the LORD in ^dthe tabernacle of witness. ¶ And
 it came to pass, that on the morrow Moses went into the taber-

^a Ex. 25. 22.
 & 29. 42, 43.
 & 30. 36.
^b ch. 16. 5.
^c ch. 16. 11.

^d Ex. 38. 21.
 ch. 18. 2.
 Acts 7. 44.

¹ Heb. a rod for one prince, a rod for one prince.

45. *they fell upon their faces*] In intercession for the people ; cp. v. 22, xiv. 5.

46. *a censer*] Rather, the censer. *i.e.* that of the High-priest which was used by him on the Great Day of Atonement : cp. Lev. xvi. 12 ; Heb. ix. 4.

46-48. A striking proof of the efficacy of that very Aaronic priesthood which the rebels had presumed to reject. The incense offering which had brought down destruction when presented by unauthorised hands, now in the hand of the true priest is the medium of instant salvation to the whole people. Aaron by his acceptable ministration and his personal self-devotion foreshadows emphatically in this transaction the perfect mediation and sacrifice of Himself made by Christ.

XVII. 2. Cp. Ezek. xxxvii. 16 sqq.

3. *thou shalt write Aaron's name upon the rod of Levi*] The Levites had taken part in the late outbreak. It was therefore necessary to vindicate the supremacy of the

house of Aaron over them ; and accordingly his name was written on the rod of Levi, although being the son of Kohath, the second son of Levi (Ex. vi. 16 seq.), he would not be the natural head of the tribe.

4. *before the testimony*] See v. 10 note.

6. The whole number of rods was twelve exclusive of Aaron's, as the Vulgate expressly states.

8. *yielded almonds*] "Ripened almonds," *i.e.* "brought forth ripe almonds." The name almond in Hebrew denotes the "waking-tree," the "waking-fruit," and is applied to this tree, because it blossoms early in the season. It serves here, as in Jer. i. 11, 12, to set forth the speed and certainty with which, at God's will, His purposes are accomplished. So again the blossoming and bearing of Aaron's rod, naturally impotent when severed from the parent tree, may signify the profitableness, because of God's appointment and blessing, of the various means of grace (*e.g.* the

nacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the LORD commanded him, so did he. ¶ And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. ^aWhosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAP. 18. AND the LORD said unto Aaron, "Thou and thy sons and thy father's house with thee shall ^bbear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the 2 iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^cjoined unto thee, and ^dminister unto thee; but ^ethou and thy sons with thee shall minister before the tabernacle of 3 witness. And they shall keep thy charge, and ^fthe charge of all the tabernacle: ^gonly they shall not come nigh the vessels of the 4 sanctuary and the altar, ^hthat neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: 5 and a stranger shall not come nigh unto you. And ye shall keep ⁱthe charge of the sanctuary, and the charge of the altar: ^jthat there be no wrath any more upon the children of Israel. 6 And I, behold, I have ^ktaken your brethren the Levites from among the children of Israel: ^lto you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation. Therefore ^mthou and thy sons with thee shall keep your priest's office for every thing of the altar, and ⁿwithin the vail;

¹ Heb. children of rebellion.

^e Heb. 9. 4.
^f ch. 16. 38.
^g ver. 5.

^h ch. 1. 51,
53.
ⁱ 18. 4, 7.

^a ch. 17. 13.
^b Ex. 28. 38.

^c See Gen.
29. 34.
^d ch. 3. 6, 7.
^e ch. 3. 10.
^f ch. 3. 25,
31, 30.
^g ch. 16. 40.
^h ch. 4. 15.

ⁱ ch. 3. 10.
^j Ex. 27. 21.
^k 30. 7.
^l Lev. 24. 3.
^m ch. 8. 2.
ⁿ ch. 18. 40.
^o ch. 3. 12,
45.
^p ch. 3. 9.
^q 8. 10.
^r ver. 5.
^s ch. 3. 10.
^t Heb. 9. 3,
6.

priesthood, the Sacraments), which of themselves and apart from Him could have no such efficacy. Cp. Isai. iv. 2, xi. 1, liii. 2; Jer. xxxiii. 5; Zech. vi. 12.

10. *the testimony*] i.e. the Two Tables of the Law; cp. Ex. xxv. 16note. No doubt the rod lay in front of the Tables within the Ark. In the days of Solomon (1 Kings viii. 9) there was nothing in the ark save the Two Tables. Aaron's rod was probably lost when the Ark was taken by the Philistines.

12, 13. A new section should begin with these verses. They are connected retrospectively with ch. xvi.; and form the immediate introduction to ch. xviii. The people were terror-stricken by the fate of the company of Korah and by the plague. Presumption passed by reaction into despair. Was there any approach for them to the Tabernacle of the Lord? Was there any escape from death, except by keeping aloof from His Presence? The answers are supplied by the ordinances which testified that the God of judgment was still a God of grace and of love.

XVIII. 1. *the iniquity of the sanctuary*] i.e. the guilt of the offences which an erring people would be continually committing against the majesty of God, when brought into contact, through the ordinances, with the manifestations of His Presence. Cp. marg. ref.

the iniquity of your priesthood] As the priests themselves were but men, they were strengthened to bear the iniquity of their own unintentional offences, by being entrusted with the ceremonial means of taking it away (cp. Lev. xvi.). The word "bear" has, in the Old Testament, this double sense of "enduring" and "removing;" but in the person of Christ, Who atoned by His own endurance, the two are in effect one.

4. *a stranger*] i.e. every one not a Levite. So in v. 7, it denotes every one who was not a priest: cp. iii. 10, xvi. 40.

6, 7. The Lord instructs here the priests that the office which they fill, and the help which they enjoy, are gifts from Him, and are to be viewed as such.

^a Lev. 6. 16,
18. & 7. 6.
ch. 5. 9.

^r Ex. 29. 29.
& 40. 13, 15.

^a Lev. 2. 2, 3.

ⁱ Lev. 4. 22.

^u Lev. 5. 1.

^s Lev. 6. 16,

18, 26, 29.

& 7. 6.

^v Ex. 29. 27.

Lev. 7. 30.

^s Lev. 10. 14.

Deut. 18. 3.

^a Lev. 22. 2.

^b Ex. 23. 19.

Deut. 18. 4.

Neh. 10. 35.

^c Ex. 22. 29.

^d Ex. 23. 19.

& 34. 26.

Lev. 2. 14.

ch. 15. 19.

Deut. 26. 2.

^f ver. 11.

^j Lev. 27. 28.

^g Ex. 13. 2.

Lev. 27. 26.

ch. 3. 13.

^h Ex. 13. 13.

& 34. 20.

ⁱ Lev. 27. 2, 6.

ch. 3. 47.

^k Ex. 30. 13.

Lev. 27. 25.

ch. 3. 47.

Ez. 45. 12.

^l Deut. 15.

19.

^m Lev. 3. 2,

5.

ⁿ Ex. 29. 26.

Lev. 7. 31.

^o ver. 11.

^p Lev. 2. 13.

2 Chr. 13. 5.

^q Deut. 10. 9.

Josh. 13. 14,

33.

Ps. 16. 5.

Ez. 44. 28.

^r Lev. 27. 30,

32.

ver. 24. 26.

Neh. 10. 37.

& 12. 44.

Heb. 7. 5.

and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death. ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, reserved from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, shall be most holy for thee and for thy sons. ¶ In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it. Every thing devoted in Israel shall be thine. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD. And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee. ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel

¹ Heb. fat, ver. 29.

8. by reason of the anointing] See Lev. vii. 35.

10. in the most holy place] Rather, "among the most holy things;" as in iv. 4: i.e. "As the most holy of things shalt thou eat it." Accordingly only the males of the priestly families could eat of the things here specified.

15. surely redeem...redeem] A stronger expression is intentionally used in reference to the redemption of the first-born of man than in reference to that of unclean beasts. For the rule as to the former admitted of

no exception: the owner of the latter, if unwilling to redeem, might destroy the beasts. Cp. marg. ref.

19. a covenant of salt] Cp. marg. ref. Covenants were ordinarily cemented in the East by the rites of hospitality; of which salt was the obvious token, entering as it does into every article of diet. It indicates perpetuity: cp. Lev. ii. 13 note.

20. I am thy part and thine inheritance] Cp. marg. ref.

21. Abraham paid tithes to Melchizedek: Jacob had promised the tithe of all where-

for an inheritance, for their service which they serve, *even* ^athe
 22 service of the tabernacle of the congregation. ^aNeither must
 the children of Israel henceforth come nigh the tabernacle of the
 23 congregation, ^alest they bear sin, ^aand die. ^aBut the Levites
 shall do the service of the tabernacle of the congregation, and
 they shall bear their iniquity: *it shall be* a statute for ever
 throughout your generations, that among the children of Israel
 24 they have no inheritance. ^aBut the tithes of the children of
 Israel, which they offer *as* an heave offering unto the LORD, I
 have given to the Levites to inherit: therefore I have said unto
 them, ^aAmong the children of Israel they shall have no inheri-
 25, 26 tance. ¶ And the LORD spake unto Moses, saying, Thus speak
 unto the Levites, and say unto them, When ye take of the
 children of Israel the tithes which I have given you from them
 for your inheritance, then ye shall offer up an heave offering of
 27 it for the LORD, *even* ^aa tenth part of the tithe. ^bAnd *this* your
 heave offering shall be reckoned unto you, as though *it were* the
 corn of the threshingfloor, and as the fulness of the winepress.
 28 Thus ye also shall offer an heave offering unto the LORD of all
 your tithes, which ye receive of the children of Israel; and ye
 shall give thereof the LORD's heave offering to Aaron the priest.
 29 Out of all your gifts ye shall offer every heave offering of the
 LORD, of all the ^abest thereof, *even* the hallowed part thereof out
 30 of it. Therefore thou shalt say unto them, When ye have heaved
 the best thereof from it, ^athen it shall be counted unto the
 Levites as the increase of the threshingfloor, and as the increase
 31 of the winepress. And ye shall eat it in every place, ye and
 your households: for it is ^ayour reward for your service in the
 32 tabernacle of the congregation. And ye shall ^abear no sin by
 reason of it, when ye have heaved from it the best of it: neither
 shall ye ^apollute the holy things of the children of Israel, lest
 ye die.

CHAP. 19. AND the LORD spake unto Moses and unto Aaron, saying,

¹ Heb. *to die*.

² Heb. *fat*, ver. 12.

^a ch. 3. 7, 8.
^c ch. 1. 51.

^a Lev. 22. 9.
^c ch. 3. 7.

^a ver. 21.

^a ver. 20.
Deut. 14. 27,
29. & 18. 1.

^a Neh. 10.
38.
^b ver. 30.

^c ver. 27.

^a Matt. 10.
10.
Luke 10. 7.
1 Cor. 9. 13.
1 Tim. 6. 18.
^c Lev. 19. 8.
& 22. 16.
^f Lev. 22. 2,
15.

with God blessed him if he should return in peace to his father's house. But now first the Lord's tithes are assigned to the Levites for their support (cp. Lev. xxvii. 30). The payment of tithes to them is recognised in Neh. x. 37, xii. 44; Tobit i. 7.

23. *bear their iniquity*] The words probably refer to the iniquity of the people; who would, had they approached the Tabernacle have fallen, from their proneness to transgress, into overt acts of offence. Against such a result they were, through the ministrations of the Levites, mercifully protected. Cp. v. 1.

24. Here the tithes (and in v. 26 the priestly tithes) are to be dedicated to their purpose by the ceremony of heaving them to the Lord. The tithes, being solemnly set apart for sacred purposes, became virtually a heave-offering, like the gifts for the Tabernacle (Ex. xxv. 2).

27. *reckoned unto you*] Or, *by you*. The Levites were, of their tithes, to pay tithe to the priests, just as other Israelites paid tithe to the Levites.

29. *out of all your gifts*] The spirit of this law would extend to all the revenues of the Levites; of the increase of their cattle, as well as of their tithes, a tithe would be paid by them for the Lord's service.

32. *neither shall ye pollute, &c.*] Rather, and by not polluting the holy things of the children of Israel, ye shall not die.

XIX. The principle that death and all pertaining to it, as being the manifestation and result of sin (Gen. ii. 17), are defiling, and so lead to interruption of the living relationship between God and His people, is not now introduced for the first time, nor is it at all peculiar to the Mosaic law. It was, on the contrary, traditional amongst the Israelites from the earliest times, it is assumed in various enactments made already (cp. v. 2, ix. 6 seq.; Lev. x. 1, 7, xi. 8, 11, 24, xxi. 1 seq.), and it is traceable in various forms amongst many nations, both ancient and modern. Moses adopted, here as elsewhere, existing and ancient customs, with significant additions, as helps in the spiritual education of his people.

- 2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, 3 ^aand upon which never came yoke: and ye shall give her unto Eleazar the priest, that he may bring her ^bforth without the 4 camp, and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and ^csprinkle of her blood directly before the tabernacle of the congregation 5 seven times: and one shall burn the heifer in his sight; ^dher skin, and her flesh, and her blood, with her dung, shall he burn: 6 and the priest shall take ^ecedar wood, and hyssop, and scarlet, 7 and cast it into the midst of the burning of the heifer. ^fThen the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest 8 shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall 9 be unclean until the even. And a man ^gthat is clean shall gather up ^hthe ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel ⁱfor a water of separation: it is a purification 10 for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth 11 among them, for a statute for ever. ¶^jHe that toucheth the 12 dead body of any ^kman shall be unclean seven days. ^lHe shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third 13 day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth
- ^a Deut. 21. 3.
¹ Sam. 6. 7.
^b Lev. 4. 12, 21.
^c 16. 27.
^d 13. 11.
^e Lev. 4. 6.
^f 16. 14, 19.
^g Heb. 9. 13.
^h Ex. 29. 14.
ⁱ Lev. 4. 11.
^j Lev. 13. 4, 6, 49.
^k Lev. 11. 25.
^l 15. 5.
- ^o Heb. 9. 13.
- ^a ver. 13. 20, 21.
 ch. 31. 23.
- ⁱ ver. 16.
 Lev. 21. 1.
 ch. 5. 2.
 Lam. 4. 14.
 Hag. 2. 13.
^k ch. 31. 19.

¹ Heb. *soul of man*.

The ordinance was probably given at this time because the plague which happened (xvi. 46-50) about the matter of Korah had spread the defilement of death so widely through the camp as to seem to require some special measures of purification, more particularly as the deaths through it were in an extraordinary manner the penalty of sin.

2. *a red heifer*] Red, in order to shadow forth man's earthly body, even as the name Adam bears allusion to the red earth of which man's body was fashioned.

without spot, wherein is no blemish] As with sin-offerings generally (Lev. iv. 3).

upon which never came yoke] So here and elsewhere (see marg. ref.), in the case of female victims.

3. The work would necessarily require a priest; yet as it rendered him unclean for the day (v. 22), the High-priest was relieved from performing it.

without the camp] The defilement was viewed as transferred to the victim that was to be offered for its removal. Under these circumstances the victim, like the defiled persons themselves, would be removed outside the camp. The particular pollution to be remedied by this ordinance was the indirect one resulting from contact with

tokens and manifestations of sin, not the direct and personal one arising from actual commission of sin. So too the sinless Antitype had to bear the reproach of associating with sinners (Luke v. 30, xv. 2). And as the red heifer was expelled from the precincts of the camp, so was the Saviour cut off in no small measure during His Life from the fellowship of the chief representatives of the Theocracy, and put to death outside Jerusalem between two thieves. Cp. Heb. xiii. 11, 12.

6. Cp. Lev. xiv. 4 note.

9. *water of separation*] In viii. 7, the water of purification from sin is the "water of purifying." So that which was to remedy a state of legal separation is here called "water of separation."

10. He that gathered the ashes became equally unclean with the others. For the defilement of the people, previously transferred to the heifer, was regarded as concentrated in the ashes.

11-22. One practical effect of attaching defilement to a dead body, and to all that touched it, &c., would be to insure early burial, and to correct a practice not uncommon in the East, of leaving the dead to be devoured by the wild beasts.

- not himself, 'defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because "the water of separation was not sprinkled upon him, he shall be unclean; "his uncleanness *is* yet upon him. This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days. And every °open vessel, which hath no 16 covering bound upon it, *is* unclean. And °whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
- 17 ¶ And for an unclean *person* they shall take of the 1°ashes of the burnt heifer of purification for sin, and 2°running water shall be put thereto in a vessel: and a clean *person* shall take °hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or 19 a grave: and the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: 4°and on the seventh day he shall purify himself, and wash his clothes, and 20 bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath 'defiled the sanctuary of the LORD: the water of separation hath 21 not been sprinkled upon him; he *is* unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the 22 water of separation shall be unclean until even. And °whatsoever the unclean *person* toucheth shall be unclean; and °the soul that toucheth it shall be unclean until even.
- CHAP. 20. THEN** °came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and

¹ Heb. *dust*.

² Heb. *living waters shall be given*, Gen. 26. 19.

¹ Lev. 15. 31.

^m ch. 8. 7.

ver. 9.

ⁿ Lev. 7. 20.

& 22. 3.

^o Lev. 11. 32.

ch. 31. 20.

^p ver. 11.

^q ver. 9.

^r Ps. 51. 7.

^s Lev. 14. 9.

^t ver. 13.

^u Hag. 2. 13.

^v Lev. 15. 5.

^w ch. 33. 36.

XX. & XXI. narrate the journey of the people from Kadesh round Mount Seir to the heights of Pisgah, near the Jordan, and the various incidents connected with that journey (cp. xxxiii. 37-41). This formed the third and last stage of the progress of Israel from Sinai to Canaan, and took place in the fortieth year of the Exodus.

The incidents are apparently not narrated in a strictly chronological order (see xxi. 1). The leading purpose of ch. xx. seems to be to narrate the loss by the people of their original leaders before their entrance into the Land of Promise.

1. *even the whole congregation*] This emphatic expression (cp. xiii. 26, xiv. 1) points to a re-assembling of the people for the purpose of at last resuming the advance to the Promised Land. During the past 38 years the "congregation" had been broken up. No doubt round the Tabernacle there had continued an organised camp consisting of the Levites and others, which had been moved from time to time up and down the country (cp. xxxiii. 18-36). But the mass of the people had been scattered over the face of the wilderness of Paran, and led a nomadic life as best suited the pasturage of the cattle; trafficking in provisions with

surrounding tribes (cp. Deut. ii. 26-29; Ps. lxxiv. 14); and availing themselves of the resources of a district which were in ancient times vastly greater than they now are.

These natural resources were supplemented, where needful, by miraculous aid. The whole guidance of Israel through the wilderness is constantly referred to God's special and immediately superintending care (Deut. viii. 4 seq., xxix. 5; Neh. ix. 21; Isai. lxxiii. 11-14; Amos ii. 10, &c.).

Yet though God's extraordinary bounty was vouchsafed to them, it is probable that this period was, amongst the perishing generation at all events, one of great religious declension, or even apostasy. To it must no doubt be referred such passages as Ezek. xx. 15 seq.; Amos v. 25 seq.; Hosea ix. 10.

into the desert of Zin] The north-eastern part of the wilderness of Paran [or, now definitely fixed by Palmer as the south-eastern corner of the desert of Et-Tih, between Akabah and the head of Wady Garaiyeh]. The place of encampment was no doubt adjacent to the spring of Kadesh. *in the first month*] i.e. of the fortieth year of the Exodus.

^b Ex. 15. 20.
ch. 26. 59.
^c Ex. 17. 1.
^d ch. 16. 10,
42.

^e Ex. 17. 2.
ch. 14. 2.
^f ch. 11. 1,
33.
& 14. 37.
& 16. 32, 35,
49.
^g Ex. 17. 3.

^h ch. 14. 5.
& 16. 4, 22,
45.

ⁱ ch. 14. 10.
^k Ex. 17. 5.
^l Neh. 9. 15.
Ps. 78. 15,
16.

& 105. 41.
& 114. 8.
Isai. 43. 20.
& 48. 21.

^m ch. 17. 10.
ⁿ Ps. 106. 33.
^o Ex. 17. 6.

Deut. 8. 15.
1 Cor. 10. 4.
^p ch. 27. 14.

Deut. 1. 37.
& 3. 26.
& 32. 51.

^q Lev. 10. 3.
Ex. 20. 41.
& 32. 23.

1 Pet. 3. 15.
Deut. 33. 8.
Ps. 95. 8.

^r Judg. 11.
16, 17.

the people abode in Kadesh; and ^bMiriam died there, and was
2 buried there. ¶ And there was no water for the congregation:
and they gathered themselves together against Moses and
3 against Aaron. And the people ^cchode with Moses, and spake,
saying, Would God that we had died ^dwhen our brethren died
4 before the LORD! And ^ewhy have ye brought up the congrega-
tion of the LORD into this wilderness, that we and our cattle
5 should die there? And wherefore have ye made us to come up
out of Egypt, to bring us in unto this evil place? It is no place
of seed, or of figs, or of vines, or of pomegranates; neither is
6 there any water to drink. ¶ And Moses and Aaron went from
the presence of the assembly unto the door of the tabernacle of
the congregation, and ^hthey fell upon their faces: and ⁱthe
7 glory of the LORD appeared unto them. And the LORD spake
8 unto Moses, saying, ^kTake the rod, and gather thou the assembly
together, thou, and Aaron thy brother, and speak ye unto the
rock before their eyes; and it shall give forth his water, and
^lthou shalt bring forth to them water out of the rock: so thou
9 shalt give the congregation and their beasts drink. And
Moses took the rod ^mfrom before the LORD, as he commanded
10 him. And Moses and Aaron gathered the congregation together
before the rock, and he said unto them, ⁿHear now, ye rebels;
11 must we fetch you water out of this rock? And Moses lifted
up his hand, and with his rod he smote the rock twice: and
^othe water came out abundantly, and the congregation drank,
12 and their beasts also. And the LORD spake unto Moses and
Aaron, Because ^pye believed me not, to ^qsanctify me in the eyes
of the children of Israel, therefore ye shall not bring this con-
13 gregation into the land which I have given them. ^rThis is the
water of Meribah; because the children of Israel strove with
14 the LORD, and he was sanctified in them. ¶ And Moses sent

¹ That is, *Strife*. See Ex. 17. 7.

2-6. The language of the murmurers is noteworthy. It has the air of a traditional remonstrance handed down from the last generation. Cp. marg. ref.

8. *take the rod*] That with which the miracles in Egypt had been wrought (Ex. vii. 8 seq., 19 seq., viii. 5 seq., &c.), and which had been used on a similar occasion at Rephidim (Ex. xvii. 5 seq.). This rod, as the memorial of so many Divine interpositions, was naturally laid up in the Tabernacle, and is accordingly (v. 9) described now as taken by Moses "from before the Lord."

11, 12. The command (v. 8) was "Speak ye unto the rock." The act of smiting, and especially with two strokes, indicates violent irritation on the part of Moses; as does also his unseemly mode of addressing the people: "Hear now, ye rebels." The form too of the question, "must we, &c.," directs the people not, as ought to have been the case, to God as their deliverer, but to Moses and Aaron personally. In fact the faithful servant of God, worn out by the reiterated perversities of the people, breaks down; and in the actual discharge of his duty as God's representative before Israel, acts un-

worthily of the great function entrusted to him. Thus Moses did not "sanctify God in the eyes of the children of Israel." Aaron might have checked the intemperate words and acts of Moses, and did not. Hence God punishes both by withdrawing them from their work for Him, and handing over its accomplishment to another.

13. *the water of Meribah*] i.e. "Strife." The place is called "Meribah in Kadesh" (xxvii. 14), and "Meribah-Kadesh" (Deut. xxxii. 51), to distinguish it from the "Meribah" of Ex. xvii. 2 seq.

and he was sanctified in them] An allusion doubtless to the name "Kadesh" (holy), which though not now bestowed, acquired a new significance from the fact that God here vindicated His own sanctity, punishing Moses and Aaron who had trespassed against it.

14. Cp. marg. ref. It appears from comparing xx. 1 with xxxiii. 38, that the host must have remained in Kadesh some three or four months. No doubt time was required for re-organization. In order to gain the banks of Jordan by the shortest route they had to march nearly due east from Kadesh, and pass through the heart

messengers from Kadesh unto the king of Edom, 'Thus saith thy brother Israel, Thou knowest all the travel that hath ¹be-
 15 fallen us: "how our fathers went down into Egypt, "and we have dwelt in Egypt a long time; ²and the Egyptians vexed us,
 16 and our fathers: and "when we cried unto the LORD, he heard our voice, and ³sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost
 17 of thy border: "let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's *high way*, we will not turn to the right hand nor to
 18 the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee
 19 with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, ⁴then I will pay for it: I will only, without *doing* any
 20 thing *else*, go through on my feet. And he said, "Thou shalt not go through. And Edom came out against him with much
 21 people, and with a strong hand. Thus Edom ⁵refused to give Israel passage through his border: wherefore Israel ⁶turned
 22 away from him. ¶And the children of Israel, *even* the whole congregation, journeyed from ⁷Kadesh, ⁸and came unto mount
 23 Hor. And the LORD spake unto Moses and Aaron in mount
 24 Hor, by the coast of the land of Edom, saying, Aaron shall be ⁹gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ¹⁰'ye rebelled against my ¹¹"word at the water of Meribah. ¹²Take Aaron and Eleazar his son, and bring them up unto mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.
 27 And Moses did as the LORD commanded: and they went up
 28 into mount Hor in the sight of all the congregation. ¹³And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and ¹⁴"Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.
 29 And when all the congregation saw that Aaron was dead, they mourned for Aaron ¹⁵"thirty days, *even* all the house of Israel.
CHAP. 21. AND when ¹⁶"king Arad the Canaanite, which dwelt in the south, heard tell that Israel came ¹⁷by the way of the spies;

¹ Heb. found us, Ex. 18. 8.² Heb. mouth.¹ Deut. 2. 4. Obad. 10. 12.² Gen. 46. 6.

Acts 7. 15.

³ Ex. 12. 40.⁴ Ex. 1. 11.

Deut. 26. 6.

Acts 7. 19.

⁵ Ex. 2. 23.

& 3. 7.

⁶ Ex. 3. 2.

& 14. 19.

& 23. 20.

& 33. 2.

⁷ See ch. 21. 22.

Deut. 2. 27.

⁸ Deut. 2. 6.

28.

⁹ Judg. 11. 17.¹⁰ See Deut. 2. 27, 29.¹¹ Deut. 2. 4.

Judg. 11. 18.

¹² ch. 33. 37.¹³ ch. 21. 4.¹⁴ Gen. 25. 8.

ch. 27. 13.

& 31. 2.

¹⁵ ver. 12.¹⁶ ch. 33. 38.

Deut. 32. 50.

¹⁷ Ex. 20. 20.¹⁸ ch. 33. 38.

Deut. 10. 6.

& 32. 50.

¹⁹ So Deut. 34. 8.²⁰ ch. 33. 40.

See Judg. 1. 16.

²¹ ch. 13. 21.

of the Edomitish mountains. These are lofty and precipitous, traversed by two or three narrow defiles. Hence the necessity of the request in v. 17.

thy brother] An appeal to the Edomites to remember and renew the old kindnesses of Jacob and Esau (Gen. xxxiii. 1-17).

It appears from Judg. xi. 17 that a similar request was addressed to the Moabites.

16. an angel] See Gen. xii. 7; Ex. iii. 2, and notes. The term is to be understood as importing generally the supernatural guidance under which Israel was.

20. The Israelites, without awaiting at Kadesh the return of their ambassadors, commenced their eastward march. At the tidings of their approach the Edomites mustered their forces to oppose them; and on crossing the Arabah they found their

ascent through the mountains barred. The notice of this is inserted here to complete the narrative; but in order of time it comes after the march described in v. 22.

22. mount Hor] The modern Jebel Harun, situated on the eastern side of the Arabah, and close to Petra. This striking mountain, rising on a dark red bare rock, to a height of near 5,000 feet above the Mediterranean, is remarkable far and near for its two summits, on one of which is still shown a small square building, crowned with a dome, called the Tomb of Aaron.

26. The priestly garments, wherewith Moses had invested Aaron (Lev. viii. 7-9), were put upon Eleazar by way of solemn transference of Aaron's office to him; cp. 1 Kings xix. 19.

XXI. 1. king Arad the Canaanite] Rather,

* Gen. 28. 20.
Judg. 11. 30.
d Lev. 27. 23.

e ch. 20. 22.
& 33. 41.
f Judg. 11.
18.

g Ps. 78. 19.
h Ex. 16. 3.
& 17. 3.
i ch. 11. 6.

k 1 Cor. 10. 9.
l Deut. 8. 15.
m Ps. 78. 34.
n ver. 5.
o Ex. 8. 8,
28.
1 Sam. 12.
19.
1 Kin. 13. 6.
Acts 8. 24.

then he fought against Israel, and took *some* of them prisoners. 2 ^cAnd Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then ^d"I will utterly destroy their cities. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place ^e"Hormah. ^f¶ And ^gthey journeyed from mount Hor by the way of the Red sea, to ^hcompass the land of Edom: and the soul of the people was much ⁱ"discouraged because of the way. 5 And the people ^jspake against God, and against Moses, ^k"Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water*; and ^l"our soul loatheth this light bread. And ^mthe LORD sent ⁿ"fiery serpents among the people, and they bit the people; and much people of Israel died. ^o"Therefore the people came to Moses, and said, We have sinned, for ^p"we have spoken against the LORD, and against thee; ^q"pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it

¹ That is, *Utter destruction.*

² Or, *grieved.*

³ Heb. *shortened*, Ex. 6. 9.

"the Canaanite, the king of Arad." Arad stood on a small hill, now called Tel-Arad, 20 miles south of Hebron.

in the south] See xiii. 17, 22.

by the way of the spies] i.e. through the desert of Zin, the route which the spies sent out by Moses 38 years before had adopted (cp. xiii. 21).

he fought against Israel] This attack (cp. xx. 1 and note), can hardly have taken place after the death of Aaron. It was most probably made just when the camp broke up from Kadesh, and the ultimate direction of the march was not as yet pronounced. The order of the narrative in these chapters, as occasionally elsewhere in this book (cp. ix. 1, &c.), is not that of time, but of subject-matter; and the war against Arad is introduced here as the first of the series of victories gained under Moses, which the historian now takes in hand to narrate.

³ *he called the name of the place*] Render, the name of the place was called. The transitive verb here is, by a common Hebrew idiom, equivalent to an impersonal one.

Hormah] i.e. "Ban." See xiv. 45 and note. In Judges i. 17, we read that the men of Judah and Simeon "slew the Canaanites that inhabited Zephath, and utterly destroyed it;" and further, that "the name of the city was called Hormah." But it does not follow that the name "Hormah" was first bestowed in consequence of the destruction of the place in the time of the Judges, and that in Numbers its occurrence is a sign of a post-Mosaic date of composition. The text here informs us that this aggression of the king of Arad was repelled, and avenged by the capture and sack of his cities; and that the Israelites "banned" them (cp. Lev. xxvii.

28, 29). But it was not the plan of the Israelites in the time of Moses to remain in this district. They therefore marched away south-eastward; and no doubt for the time the Canaanites resumed possession, and restored the ancient name (Zephath). But Joshua again conquered the king of this district, and finally in the time of the early Judges the ban of Moses and his contemporaries was fully executed. We have therefore in the passage before us the history of the actual origin of the name "Hormah."

4. The direct route to Moab through the valleys of Edom being closed against them (xx. 20, 21), they were compelled to turn southward. Their course lay down the Arabah; until, a few hours north of Akaba (Ezion-Geber) the Wady Ithm opened to them a gap in the hostile mountains, allowed them to turn to their left, and to march northwards towards Moab (Deut. ii. 3). They were thus for some days (see xxii. 1 note) in the Arabah, a mountain plain of loose sand, gravel, and detritus of granite, which though sprinkled with low shrubs, especially near the mouths of the wadis and the courses of the winter-torrents, furnishes extremely little food or water, and is often troubled by sand-storms from the shore of the gulf. Hence "the soul of the people was much discouraged because of the way."

5. *this light bread*] i.e. "this vile, contemptible bread."

6. *fiery serpents*] The epithet (Deut. viii. 15, Isai. xiv. 29, xxx. 6) denotes the inflammatory effect of their bite. The peninsula of Sinai, and not least, the Arabah, abounds in mottled snakes of large size, marked with fiery red spots and wavy stripes, which belong to the most poisonous species, as the formation of the teeth clearly show.

8. *make thee a fiery serpent*] i.e. a serpent resembling in appearance the reptiles which

- upon a pole: and it shall come to pass, that every one that is
 9 bitten, when he looketh upon it, shall live. And ^p Moses made ^p 2 Kin. 18.
 a serpent of brass, and put it upon a pole, and it came to pass,
 that if a serpent had bitten any man, when he beheld the serpent
 10 of brass, he lived. ¶ And the children of Israel set forward,
 11 and ^q pitched in Oboth. And they journeyed from Oboth,
 and ^r pitched at Ije-abarim, in the wilderness which *is* before
 12 Moab, toward the sun-rising. ^r From thence they removed, and
 13 pitched in the valley of Zared. From thence they removed,
 and pitched on the other side of Arnon, which *is* in the wilder-
 ness that cometh out of the coasts of the Amorites: for ^t Arnon
 14 *is* the border of Moab, between Moab and the Amorites. Where-
 fore it is said in the book of the wars of the LORD, ^t ch. 22. 36.
 Judg. 11. 18.
- ² What he did in the Red sea, and in the brooks of Arnon,
 15 And at the stream of the brooks that goeth down to the
 dwelling of Ar,
^u And ^u lieth upon the border of Moab. ^u Deut. 2. 18,
 20.
- 16 ¶ And from thence *they went* ^v to Beer: that *is* the well whereof
 the LORD spake unto Moses, Gather the people together, and I ^v Judg. 9. 21.

Or, *Heaps of Abarim.*² Or, *Vahab in Suphah.*³ Heb. *leaneth.*

attacked the people. The resemblance was of the essence of the symbolism (cp. 1 Sam. vi. 5). As the brazen serpent represented the instrument of their chastisement, so the looking unto it at God's word denoted acknowledgment of their sin, longing for deliverance from its penalty, and faith in the means appointed by God for healing. In the serpent of brass, harmless itself, but made in the image of the creature that is accursed above others (Gen. iii. 14), the Christian Fathers rightly see a figure of Him (John iii. 14, 15) Who though "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26), was yet "made sin" (2 Cor. v. 21), and "made a curse for us" (Gal. iii. 13). And the eye of faith fixed on Him beholds the manifestation at once of the deserts of sin, of its punishment imminent and deprecated, and of the method of its remission devised by God Himself.

10, 11. The earlier stations in this part of their journey were Zalmonah and Punon (xxxiii. 41, 42). Oboth was north of Punon, east of the northern part of Edom, and is pretty certainly the same as the present pilgrim halting-place el-Ahsa. Ije ("ruinous heaps") of Abarim, or Iim of Abarim, was so called to distinguish it from another Iim in south-western Canaan (Josh. xv. 29). Abarim denotes generally the whole upland country on the east of the Jordan. The Greek equivalent of the name is Peræa.

12. *the valley of Zared* [¶] Rather, the brook or watercourse of Zared "the willow." It is probably the present Wady Ain Franyj.

13. The Arnon, now the Wady Môjeb, an impetuous torrent, divided the territory which remained to the Moabites from that which the Amorites had wrested from them, v. 26.

14. Of "the book of the wars of the LORD" nothing is known except what may be gathered from the passage before us. It was apparently a collection of sacred odes commemorative of that triumphant progress of God's people which this chapter records. From it is taken the ensuing fragment of ancient poetry relating to the passage of the Arnon, and probably also the Song of the Well, and the Ode on the Conquest of the Kingdom of Sihon (vv. 17, 18, 27-30).

what he did, &c. [¶] The words which follow to the end of the next verse are a reference rather than a quotation. Contemporaries who had "the Book" at hand, could supply the context. We can only conjecture the sense of the words; which in the original are grammatically incomplete. The marg. is adopted by many, and suggests a better sense: supplying some such verb as "conquered," the words would run "He" (i.e. the Lord) "conquered Vahab in Suphah, and the brooks, &c." Suphah would thus be the name of a district remarkable for its reeds and water-flats in which Vahab was situated.

15. *to the dwelling of Ar* [¶] Ar (cp. v. 28, Isai. xv. 1) was on the bank of the Arnon, lower down the stream than where the Israelites crossed. Near the spot where the upper Arnon receives the tributary Nahaliel (v. 19), there rises, in the midst of the meadow-land between the two torrents, a hill covered with the ruins of the ancient city (Josh. xiii. 9, 16; cp. Deut. ii. 36).

16. Beer is probably the "Well," afterwards known as Beer-elim, the "well of heroes" (Isai. xv. 8).

- ^v Ex. 15. 1. 17 will give them water. ^vThen Israel sang this song,
 Ps. 105. 2. ¹Spring up, O well; ²sing ye unto it:
 & 106. 12. 18 The princes digged the well,
 The nobles of the people digged it,
 * Isai. 33. 22. By the direction of ⁴the lawgiver, with their staves.
- 19 ¶ And from the wilderness *they went* to Mattanah: and from
 20 Mattanah to Nahaliel: and from Nahaliel to Bamoth: and
 from Bamoth *in* the valley, that *is* in the ³country of Moab, to
 21 the top of ⁴Pisgah, which looketh ^atoward ⁵Jeshimon. ¶ And
^a ch. 23. 28. ^b Israel sent messengers unto Sihon king of the Amorites, saying,
^b Deut. 2. 26, 27. 22 ^cLet me pass through thy land: we will not turn into the fields,
 Judg. 11. 19. or into the vineyards; we will not drink of the waters of the
^c ch. 20. 17. well: *but* we will go along by the king's *high* way, until we be
 23 past thy borders. ^dAnd Sihon would not suffer Israel to pass
 d Deut. 20. 7. through his border: but Sihon gathered all his people together,
 and went out against Israel into the wilderness: ^eand he came to
 * Deut. 2. 32. 24 Jahaz, and fought against Israel. And ^fIsrael smote him with
 Judg. 11. 20. the edge of the sword, and possessed his land from Arnon unto
 f Deut. 2. 33. & 29. 7. Jabbok, even unto the children of Ammon: for the border of
 Josh. 12. 1, 2, & 24. 8. 25 the children of Ammon *was* strong. And Israel took all these
 Neh. 9. 22. cities: and Israel dwelt in all the cities of the Amorites, in
 Ps. 135. 10. & 136. 19. 26 Heshbon, and in all the ⁶villages thereof. For Heshbon *was*
 Amos 2. 9. the city of Sihon the king of the Amorites, who had fought
 against the former king of Moab, and taken all his land out
 27 of his hand, even unto Arnon. Wherefore they that speak in
 proverbs say,

Come into Heshbon,
 Let the city of Sihon be built and prepared:

¹ Heb. *Ascend*.
² Or, *answer*.

³ Heb. *field*.
⁴ Or, *The hill*.

⁵ Or, *The wilderness*.
⁶ Heb. *daughters*.

17, 18. This song, recognised by all authorities as dating from the earliest times, and suggested apparently by the fact that God in this place gave the people water not from the rock, but by commanding Moses to cause a well to be dug, bespeaks the glad zeal, the joyful faith, and the hearty co-operation amongst all ranks, which possessed the people. In after time it may well have been the water-drawing song of the maidens of Israel.

18. *by the direction of the lawgiver* [Some render, with the lawgiver's sceptre; i.e. under the direction and with the authority of Moses; cp. Gen. xlix. 10, and note.

19. *Nahaliel* i.e. "brook of God;" the modern Wady Enkheileh. The Israelites must have crossed the stream not much above Ar.

Bamoth [Otherwise Bamoth-baal, "the high places of Baal" (xxii. 41): mentioned as near Dibon (Dhiban) in Josh. xiii. 17, and Isai. xv. 2. See xxxii. 34.

20. *in the country of Moab* [Rather, in the field of Moab: the upland pastures, or flat downs, intersected by the ravine of Wady Waleh.

Pisgah, which looketh toward Jeshimon [Or, "toward the waste." See xxxiii. 47. Pisgah was a ridge of the Abarim moun-

tains, westward from Heshbon. From the summit the Israelites gained their first view of the wastes of the Dead Sea and of the valley of the Jordan: and Moses again ascended it, to view, before his death, the Land of Promise. The interest attaching to the spot, and the need of a convenient name for it, has led Christians often to designate it as "Nebo," rather than as "the mountain of, or near to, Nebo;" but the latter is the more correct: Nebo denoted the town (Isai. xv. 2; Jer. xlviii. 1, 22) on the western slope of the ridge.

24. Jabbok (now Wady Zerka: cp. Gen. xxxii. 22) runs eastward under Rabbah of the children of Ammon, thence westward, and reaches the Jordan, 45 miles north of the Arnon. It was between Rabbah and Gerasa that it formed the Ammonite boundary.

25. *Heshbon* [Now Heshbân, a ruined city, due east of the point where the Jordan enters the Dead Sea; conspicuous from all parts of the high plateau on which it stands, but concealed, like the rest of the plateau, from the valley beneath.

27. *they that speak in proverbs* [The original word is almost equivalent to "the poets." The word supplies the title of the Book of Proverbs itself; and is used of the

- 28 For there is ^aa fire gone out of Heshbon,
A flame from the city of Sihon :
It hath consumed ^bAr of Moab,
And the lords of the high places of Arnon.
- 29 Woe to thee, Moab !
Thou art undone, O people of 'Chemosh :
He hath given his sons that escaped,
And his daughters, into captivity
Unto Sihon king of the Amorites.
- 30 We have shot at them ;
Heshbon is perished even ^cunto Dibon,
And we have laid them waste even unto Nophah,
Which reacheth unto 'Medeba.
- 31, 32 ¶ Thus Israel dwelt in the land of the Amorites. And Moses
sent to spy out ^dJaazer, and they took the villages thereof, and
- 33 drove out the Amorites that were there. ^eAnd they turned and
went up by the way of Bashan : and Og the king of Bashan
went out against them, he, and all his people, to the battle ^fat
- 34 Edrei. And the LORD said unto Moses, ^gFear him not : for I
have delivered him into thy hand, and all his people, and his
land ; and ^hthou shalt do to him as thou didst unto Sihon king
- 35 of the Amorites, which dwelt at Heshbon. ⁱSo they smote him,
and his sons, and all his people, until there was none left him
alive : and they possessed his land.
- CHAP. 22. AND ^jthe children of Israel set forward, and pitched ^kch. 33. 48.

parable proper in Ezek. xvii. 2 ; of the prophecies of Balaam in xxiii. 7-10, xxiv. 3-9, &c. ; and of a song of triumph over Babylon in Isai. xiv. 4.

29. *Chemosh*] The national God of the Moabites (cp. marg. ref.). The name probably means "Vanquisher," or "Master." The worship of Chemosh was introduced into Israel by Solomon (1 K. xi. 7 ; 2 K. xxiii. 13). It was no doubt to Chemosh that Mesha, king of Moab, offered up his son as a burnt-offering (2 K. iii. 26, 27).

In the first six lines (vv. 27, 28) the poet imagines for the Amorites a song of exultation for their victories over Moab, and for the consequent glories of Heshbon, their own capital. In the next lines (v. 29) he himself joins in this strain ; which now becomes one of half-real, half-ironical compassion for the Moabites, whom their idol Chemosh was unable to save. But in the last lines (v. 30) a startling change takes place ; the new and decisive triumph of the poet's own countrymen is abruptly introduced ; and the boastings of the Amorites fade utterly away. Of the towns Heshbon was the northernmost, and therefore, to the advancing Israelites, the last to be reached. Medeba, now Mâdeba, was four miles south of Heshbon (cp. 1 Chr. xiv. 7, 15).

32. *Jaazer*] To be identified probably with the ruins Sir or es-Sir, ten miles north of Heshbon. The occupation of it by the Israelites virtually completed their conquest of the Amorite kingdom ; and pre-

pared the way for the pastoral settlements in it which they not long after established (xxxii. 35).

33. In these apparently unimportant words is contained the record of the Israelitish (xxxii. 39) occupation of Gilead north of the Jabbok ; a territory which, though peopled, like southern Gilead, by the Amorites (Deut. iii. 9 ; Josh. ii. 10, &c.), formed part of the domain of Og king of Bashan, who was himself of a different race (Deut. iii. 2 ; Josh. xii. 5, xiii. 11). We are not told whether they were led thither by express warrant of God, or whether their advance upon Bashan was provoked by Og and his people.

at Edrei] Now Edhra'âh, vulgarly Der'a ; situate on a branch of the Jarmuk. This river formed the boundary between Gilead and Bashan.

XXII. With this chapter begins the fourth and last division of the Book, comprising fourteen chapters. In them are narrated the events which befell Israel whilst encamped in the plains of Moab, and certain instructions and arrangements are laid down by Moses with reference to their actual entry upon the promised inheritance.

1. *the plains*] Heb. *araboth* ; the word is the plural of that which is used to denote the whole depressed tract along the Jordan and the Dead Sea, and onward, where it is still called the Arabah (cp. xxi. 4 note), to the Elanitic gulf.

^a Jer. 48. 45, 46.

^b Deut. 2. 9, 18.

^c Isai. 15. 1.

^d Judg. 11.

^e 21.

^f 1 Kin. 11. 7,

^g 33.

^h 2 Kin. 23.

ⁱ 13.

^j Jer. 48. 7,

^k 13.

^l Jer. 48. 18,

^m 22.

ⁿ Isai. 15. 2.

^o ch. 32. 1.

^p Jer. 48. 32.

^q Deut. 3. 1.

^r & 20. 7.

^s Josh. 13. 12.

^t Deut. 3. 2.

^u ver. 24.

^v Ps. 135. 10.

^w & 138. 20.

^x Deut. 3. 3.

- 2 in the plains of Moab on this side Jordan *by Jericho*. ¶ And
^b Balak the son of Zippor saw all that Israel had done to the
^c Amorites. And ^c Moab was sore afraid of the people, because
^d they were many: and Moab was distressed because of the chil-
^e dren of Israel. And Moab said unto ^e the elders of Midian,
 Now shall this company lick up all *that* are round about us, as
 the ox licketh up the grass of the field. And Balak the son of
 Zippor was king of the Moabites at that time. ^f He sent mes-
 sengers therefore unto Balaam the son of Beor to ^f Pethor, which
 is by the river of the land of the children of his people, to call
 him, saying, Behold, there is a people come out from Egypt:
 behold, they cover the ^g face of the earth, and they abide over
 against me: come now therefore, I pray thee, ^g curse me this
 people; for they are too mighty for me: peradventure I shall
 prevail, *that* we may smite them, and *that* I may drive them out
 of the land: for I wot that he whom thou blessest is blessed,
 and he whom thou cursest is cursed. ¶ And the elders of Moab
 and the elders of Midian departed with ^h the rewards of divina-
 tion in their hand; and they came unto Balaam, and spake unto
 him the words of Balak. And he said unto them, ⁱ Lodge here
 this night, and I will bring you word again, as the Lord shall
 speak unto me: and the princes of Moab abode with Balaam.
^k And God came unto Balaam, and said, What men are these
 10 with thee? And Balaam said unto God, Balak the son of Zippor,
 11 king of Moab, hath sent unto me, *saying*, Behold, *there* is a
 people come out of Egypt, which covereth the face of the earth:

¹ Heb. *eye*.

on this side Jordan *by Jericho*] Rather, across the Jordan of Jericho, i.e. that part of Jordan which skirted the territory of Jericho. This form of expression indicates the site of the camp in its relation to the well-known city of Jericho. See Deut. i. 1.

2. Balak the son of Zippor] The comparison of v. 4 with xxi. 26 suggests that Balak was not the hereditary king but a Midianite, and that a change of dynasty had taken place. His father's name, Zippor, "Bird," reminds us of those of other Midianites, e.g. Oreb, "Crow," Zeeb, "Wolf." Possibly the Midianitish chieftains had taken advantage of the weakness of the Moabites after the Amoritish victories to establish themselves as princes in the land.

5. Balaam the son of Beor was from the first a worshipper in some sort of the true God; and had learned some elements of pure and true religion in his home in the far East, the cradle of the ancestors of Israel. But though prophesying, doubtless even before the ambassadors of Balak came to him, in the name of the true God, yet prophecy was still to him as before a mere business, not a religion. The summons of Balak proved to be a crisis in his career: and he failed under the trial. When the gold and honours of Balak seemed to be finally lost, he became reckless and desperate; and, as if in defiance, counselled

the evil stratagem by which he hoped to compass indirectly that ruin of God's people which he had been withheld from working otherwise. He thus, like Judas and Ahithophel, set in motion a train of events which involved his own destruction.

The name Balaam signifies "destroyer," or "glutton," and is in part identical with "Bela, son of Beor," the first king of Edom (Gen. xxxvi. 32). The name "Beor" ("to burn up") is that of the father, or possibly ancestor, of the prophet.

Pethor, which is by the river of the land of the children of his people] Rather, Pethor which was land. Pethor (Pitru, Assyrian) was on the river Sagura (mod. Sajur) near its junction with the Euphrates.

7. Rewards of divination] Rightly interpreted in 2 Pet. ii. 15 as "the wages of unrighteousness."

8. Balaam must surely have known that God's blessing was on the people with whose marvellous march forth from Egypt he was acquainted (Ex. xv. 14, xviii. 1; Josh. ii. 9), and from whom he had himself probably learned much (cp. the language of xxiii. 12 with Gen. xiii. 6, and that of xxiv. 9 with Gen. xlix. 9). But his reply to the messengers next morning (v. 13), betrays the desire to venture to the utmost of that which God would not forbid rather than to carry out God's will in hearty sincerity.

come now, curse me them; peradventure ¹I shall be able to
 12 overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the
 13 people: for ¹they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land:
 14 for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and
 15 said, Balaam refuseth to come with us. And Balak sent yet
 16 again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor,
 17 ²Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: ^mcome therefore, I
 18 pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, ⁿIf Balak would give me his house full of silver and gold, ^oI cannot go beyond the word of
 19 the LORD my God, to do less or more. Now therefore, I pray you, ^ptarry ye also here this night, that I may know what the
 20 LORD will say unto me more. ^qAnd God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but ^ryet the word which I shall say unto
 21 thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. ¶ And God's anger was kindled because he went: ^sand the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.
 23 And ^tthe ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, ^uto turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall ^vbeing on this side, and a wall on
 24 that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against
 25 the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where ^wwas no way to
 26 turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.
 28 And the ^xLORD opened the mouth of the ass, and she said unto

^t ch. 23. 20.
Rom. 11. 29.

^m ver. 6.

ⁿ ch. 24. 13.

^o 1 Kin. 22.

^p 14.

^q 2 Chr. 18. 13.

^r ver. 8.

^s ver. 9.

^t ver. 35.

ch. 23. 12,

20.

^u & 24. 13.

^v Ex. 4. 24.

^t See 2 Kin.

6. 17.

Dan. 10. 7.

Acts 22. 9.

2 Pet. 2. 16.

Jude 11.

^w 2 Pet. 2.
16.

¹ Heb. I shall prevail in fighting against him.

² Heb. Be not thou letted from, &c.

15. Balak, like the ancient heathen world generally, not only believed in the efficacy of the curses and incantations of the soothsayers, but regarded their services as strictly venal. Hence, when his first offer was declined, he infers at once that he had not bid high enough.

19. *ye also*] i.e. as the other envoys before you. Had Balaam possessed a sincere spirit of obedience, he would have found in the first instructions (r. 12) a final decision upon the matter. His hypocritical importunity with God when the fresh messengers came from Balak demonstrates his aversion to God's declared will.

22. *the angel*] i.e. the Angel that led the Israelites through the wilderness (cp. xx. 16 and reff.), and subsequently appeared as the

Captain of the LORD's host to Joshua (Josh. vi. 13). In desiring to curse Israel, Balaam was fighting against Israel's Leader. The presence of the Angel in his path was designed to open his eyes, blinded by sin, to the real character of his course of conduct.

24. *in a path of the vineyards*] i.e. in a path shut in by vineyard-walls on each side. The progress from the road through the open field (r. 23) to that walled in, and thence to the strait place, where there was no room to turn (r. 26), shews that Balaam was approaching a city, no doubt that which was the goal of his journey.

28. *And the LORD opened the mouth of the ass*] The account was perhaps given by Balaam to the Israelites after his capture in the war against Midian. Cp. xxxi. 8.

- Balaam, What have I done unto thee, that thou hast smitten
 29 me these three times? And Balaam said unto the ass, Because
 thou hast mocked me: I would there were a sword in mine
 30 hand, ²for now would I kill thee. ³And the ass said unto
 Balaam, *Am* not I thine ass, ¹upon which thou hast ridden
²ever since *I was* thine unto this day? Was I ever wont to do so
 31 unto thee? And he said, Nay. ¶ Then the LORD ²opened the
 eyes of Balaam, and he saw the angel of the LORD standing in
 the way, and his sword drawn in his hand: and he ⁴bowed down
 32 his head, and ³fell flat on his face. And the angel of the LORD
 said unto him, Wherefore hast thou smitten thine ass these three
 times? Behold, I went out ⁴to withstand thee, because *thy* way
 33 is ⁵perverse before me: and the ass saw me, and turned from
 me these three times: unless she had turned from me, surely
 34 now also I had slain thee, and saved her alive. And Balaam
 said unto the angel of the LORD, ⁶I have sinned; for I knew not
 that thou stoodest in the way against me: now therefore, if it
 35 ⁵displease thee, I will get me back again. And the angel of the
 LORD said unto Balaam, Go with the men: ⁴but only the word
 that I shall speak unto thee, that thou shalt speak. So Balaam
 36 went with the princes of Balak. ¶ And when Balak heard that
 Balaam was come, ⁶he went out to meet him unto a city of Moab,
⁷which *is* in the border of Arnon, which *is* in the utmost coast.
 37 And Balak said unto Balaam, Did I not earnestly send unto thee
 to call thee? Wherefore camest thou not unto me? Am I not
 38 able indeed ⁷to promote thee to honour? And Balaam said unto
 Balak, Lo, I am come unto thee: have I now any power at all
 to say any thing? ⁸The word that God putteth in my mouth,
 39 that shall I speak. And Balaam went with Balak, and they
 40 came unto ⁶Kirjath-huzoth. And Balak offered oxen and sheep,
 and sent to Balaam, and to the princes that *were* with him.
 41 And it came to pass on the morrow, that Balak took Balaam,
 and brought him up into the ⁹high places of Baal, that thence
 he might see the utmost *part* of the people.
 22. ver. 29. **CHAP. 23.** AND Balaam said unto Balak, ¹⁰Build me here seven
- ¹ Heb. *who hast ridden upon me.*
² Or, *ever since thou wast,* &c.
³ Or, *bowed himself.*
⁴ Heb. *to be an adversary unto thee.*
⁵ Heb. *be evil in thine eyes.*
⁶ Or, *A city of streets.*

That which is here recorded was apparently perceived by him alone amongst human witnesses. God may have brought it about that sounds uttered by the creature after its kind became to the prophet's intelligence as though it addressed him in rational speech. Indeed to an augur, priding himself on his skill in interpreting the cries and movements of animals, no more startling warning could be given than one so real as this, yet conveyed through the medium of his own art.

32. *is perverse*] Rather, is headlong. Cp. St. Peter's words (2 Pet. ii. 16), "the madness of the prophet."

35. *Go with the men*] A command, not a permission merely. Balaam, no longer a faithful servant of God, was henceforth overruled in all his acts so that he might subserve the Divine purpose as an instrument.

26. *a city of Moab*] Or, Ir-Moab, probably the same with Ar-Moab (xxi. 15). As Balaam in his journey would avoid the districts occupied by the Israelites, he must have approached this city from the east, by the course of the Nahaliel; and in the name Balû'a, still borne by one of the upper branches of this stream, there is perhaps a reminiscence of the name of the prophet.

39. *Kirjath-buzoth*] i.e. "city of streets," within Balak's dominions, south of the Arnon, and identified either with the ruins of Shihân, 4 miles west by south of the site assigned to Ar or Ir, or with Kirjathaim (Kureiyat).

41. *that thence he might see*] Rather, and thence he saw.

XXIII. 1. Balaam, after the general custom of the heathen, prefaced his divinations by sacrifice. In the number of the altars regard was probably had to the number of

2 altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam
 3 ^b offered on *every* altar a bullock and a ram. And Balaam said unto Balak, ^c Stand by thy burnt offering, and I will go: peradventure the LORD will come ^d to meet me: and whatsoever he sheweth me I will tell thee. And ^e he went to an high place.
 4 ^f And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a
 5 ram. And the LORD ^g put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned
 6 unto him, and, lo, he stood by his burnt sacrifice, he, and all the
 7 princes of Moab. And he ^h took up his parable, and said,

Balak the king of Moab hath brought me from Aram,
 Out of the mountains of the east, *saying*,

ⁱ Come, curse me Jacob,
 And come, ^j defy Israel.

8 ^k How shall I curse, whom God hath not cursed?
 Or how shall I defy, *whom* the LORD hath not defied?
 9 For from the top of the rocks I see him,
 And from the hills I behold him:
 Lo, ^l the people shall dwell alone,
 And ^m shall not be reckoned among the nations.
 10 ⁿ Who can count the dust of Jacob,
 And the number of the fourth *part* of Israel?
 Let ^o me die the death of the righteous,
 And let my last end be like his!

¹ Or, *he went solitary*.

² Heb. *my soul, or, my life*.

^b ver. 14.

^c ver. 15.

^d ch. 24. 1.

^e ver. 16.

^f ch. 22. 35.

ver. 16.

Deut. 18. 18.

Jer. 1. 9.

^g ver. 18.

ch. 24. 3, 15,

23.

Job 27. 1.

Ps. 78. 2.

Ez. 17. 2.

Mic. 2. 4.

Hab. 2. 6.

^h ch. 22. 6,

11, 17.

ⁱ 1 Sam. 17.

10.

^k Isai. 47. 12,

13.

^l Deut. 33.

28.

^m Ex. 33. 16.

Ezra 9. 2.

Eph. 2. 14.

ⁿ Gen. 13. 10.

& 22. 17.

^o Ps. 116. 15.

the then known planets. Yet Balaam evidently intended his sacrifice as an offering to the true God.

3. Balaam apparently expected to mark some phenomenon in the sky or in nature, which he would be able, according to the rules of his art, to interpret as a portent. It was for such "auguries" (not as A. V. "enchantments" v. 23) that he now departed to watch; contrast xxiv. 1.

an high place] Or, "A bare place on the hill," as opposed to the high place with its grove of trees.

4. *God met Balaam*] God served His own purposes through the arts of Balaam, and manifested His will through the agencies employed to seek it, dealing thus with Balaam in an exceptional manner. To God's own people auguries were forbidden (Lev. xix. 26).

I have prepared seven altars] And therefore Balaam expected that God on His part would do what was desired by the donor; cp. xxii. 15 note.

7. *Aram*] Or, "highland." This term denotes the whole elevated region, from the north-eastern frontier of Palestine to the Euphrates and the Tigris. The country between these streams was specially designated "Aram-naharaim," or "Aram of the two rivers;" the Greeks called it Mesopotamia; and here, according to Deut. xxiii. 4, was Balaam's home. Cp. xxii. 5 note.

9. *For from the top of the rocks, &c.*] The "for" indicates the constraint under which Balaam felt himself. He had been met by God in his own way; from the cliff he had watched for the expected augury; and by the light of this he here interprets, according to the rules of his art, the destiny of Israel.

dwell alone] i.e. apart from others, undisturbed by their tumults, and therefore in safety and just security. Cp. the same idea in marg. ref.; Jer. xlix. 31; and Micah vii. 14. This tranquillity was realized by the Israelites so long as they clung to God as their shelter and protection. But the inward "dwelling alone" was the indispensable condition of the outward "dwelling alone," and so soon as the influence of the heathen world affected Israel internally, the external power of heathenism prevailed also. Balaam himself, when he eventually counselled tempting the people into sin, acted upon the knowledge that God's blessing and Israel's prosperity depended essentially on faithfulness to God.

10. *the fourth part of Israel*] i.e. each one of the four camps, into which the host of Israel was divided (see ch. ii.), seemed to swarm with innumerable multitudes. Possibly Balaam could only see one camp. Balaam bears testimony in this verse to the fulfilment of the promises in Gen. xiii. 10, xxxviii. 14.

- 11 And Balak said unto Balaam, What hast thou done unto me?
 12 I took thee to curse mine enemies, and, behold, thou hast
 13 blessed *them* altogether. And he answered and said, *Must I*
 14 not take heed to speak that which the LORD hath put in my
 15 mouth? ¶ And Balak said unto him, Come, I pray thee, with
 16 me unto another place, from whence thou mayest see them: thou
 17 shalt see but the utmost part of them, and shalt not see them
 18 all: and curse me them from thence. And he brought him into
 19 the field of Zophim, to the top of *Pisgah*, and built seven
 20 altars, and offered a bullock and a ram on *every* altar. And he
 21 said unto Balak, Stand here by thy burnt offering, while I meet
 22 the LORD yonder. And the LORD met Balaam, and *put a word*
 23 in his mouth, and said, Go again unto Balak, and say thus.
 24 And when he came to him, behold, he stood by his burnt offering,
 25 and the princes of Moab with him. And Balak said unto
 26 him, What hath the LORD spoken? And he took up his parable,
 27 and said,
 28 Rise up, Balak, and hear;
 29 Harken unto me, thou son of Zippor:
 30 God is not a man, that he should lie;
 31 Neither the son of man, that he should repent:
 32 Hath he said, and shall he not do it?
 33 Or hath he spoken, and shall he not make it good?
 34 Behold, I have received *commandment* to bless:
 35 And *he* hath blessed; and I cannot reverse it.
 36 He hath not beheld iniquity in Jacob,
 37 Neither hath he seen perverseness in Israel:
 38 The LORD his God is with him,
 39 And the shout of a king is among them.
 40 God brought them out of Egypt;
 41 He hath as it were *the strength of an unicorn*.
- 1 Or, *The hill*.

the *righteous*] i.e. the ancestors of Israel, who "died in faith, not having received the promises, but having seen them afar off" (Heb. xi. 13). With their histories Balaam was familiar, particularly with that of Abraham, "the righteous man" whom God had "raised up from the east (and) called to His foot" (Isai. xli. 2).

let my last end be like his] Render rather "last estate," for the reference is not so much to the act of death, as to all that followed upon it—to the future, in which the name and influence of the deceased person would be perpetuated.

13. Balak seems to hope that the prophet's words in v. 10 reflected the impression conveyed by the scene before him at the moment of the augury; and so that the sight of a mere few straggling Israelites in the utmost part of the camp might induce a different estimate of their resources and prospects.

14. the field of Zophim] Or, "of watchers." It lay upon the top of Pisgah, north of the former station, and nearer to the Israelitish camp; the greater part of which was, however, probably concealed from it

by an intervening spur of the hill. Beyond the camp Balaam's eye would pass on to the bed of the Jordan. It was perhaps a lion coming up in his strength from the swelling of that stream (cp. Jer. xlix. 19) that furnished him with the augury he awaited, and so dictated the final similitude of his next parable.

20. I have received *commandment* to bless] Literally, "I have received to bless." The reason of his blessing lay in the augury which he acknowledged, and in the Divine overruling impulse which he could not resist, not in any "commandment" in words.

21. "Iniquity" and "perverseness" are found together again in the Hebrew of Ps. x. 7, xc. 10, and elsewhere; and import wickedness together with that tribulation which is its proper result.

the shout] The word is used (Lev. xxiii. 24 note) to describe the sound of the silver trumpets. The "shout of a king" will therefore refer to the jubilant sounds by which the Presence of the Lord as their King amongst them was celebrated by Israel.

22. an unicorn] A wild bull, the now

- 23 Surely *there is* no enchantment ¹against Jacob,
Neither *is there* any divination against Israel:
According to this time it shall be said of Jacob and of Israel,
“What hath God wrought!” d Ps. 31. 19.
& 44. 1.
e Gen. 40. 9.
f Gen. 40. 27.
- 24 Behold, the people shall rise up ^eas a great lion,
And lift up himself as a young lion:
^fHe shall not lie down until he eat ^gof the prey,
And drink the blood of the slain.
- 25 And Balak said unto Balaam, Neither curse them at all, nor
26 bless them at all. But Balaam answered and said unto Balak,
Told not I thee, saying, ^gAll that the LORD speaketh, that
27 I must do? ¶ And Balak said unto Balaam, ^hCome, I pray
thee, I will bring thee unto another place; peradventure it will
28 please God that thou mayest curse me them from thence. And
Balak brought Balaam unto the top of Peor, that looketh ⁱtoward
29 Jeshimon. And Balaam said unto Balak, ^kBuild me here seven
altars, and prepare me here seven bullocks and seven rams.
30 And Balak did as Balaam had said, and offered a bullock and a
ram on *every* altar.
- CHAP. 24. AND when Balaam saw that it pleased the LORD to
bless Israel, he went not, as at ^aother times, ²to seek for en-
chantments, but he set his face toward the wilderness. And
Balaam lifted up his eyes, and he saw Israel ^babiding in his
tents according to their tribes; and the ^cspirit of God came upon
3 him. ^dAnd he took up his parable, and said,
Balaam the son of Beor hath said,
And the man ^ewhose eyes are open hath said:
4 He hath said, which heard the words of God,
Which saw the vision of the Almighty,
^fFalling into a trance, but having his eyes open:
5 How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!

¹ Or, in.² Heb. to the meeting of
enchantments.³ Heb. who had his eyes
shut, but now opened.

a ch. 23. 3,
15.
b ch. 2. 2,
&c.
c ch. 11. 25.
1 Sam. 10.
10.
d 19. 20. 23.
2 Chr. 15. 1.
e ch. 23. 7,
18.
f See 1 Sam.
19. 24.
g 1. 28.
Dan. 8. 18.
h 10. 15, 16.
i 2 Cor. 12. 2,
3, 4.
Rev. 1. 10,
17.

extinct Aurochs, formidable for its size, strength, speed, and ferocity.

23. *enchantment...divination*] More strictly “augury” and “soothsayer’s token,” or the omen that was superstitiously observed. “Soothsayer” is the term applied to Balaam in Josh. xiii. 22.

The verse intimates that the seer was at last, through the overruling of his own auguries, compelled to own what, had he not been blinded by avarice and ambition, he would have discerned before—that there was an indisputable interference of God on Israel’s behalf, against which all arts and efforts of man must prove vain. The sense suggested by margin (i.e. that the soothsayer’s art was not practised in Israel) would be strictly true (cp. v. 4 note).

according, &c.] Rather, in due time it shall be told to Jacob, &c. God will, through His own divinely appointed means (e.g. the Urim and Thummim), reveal to Israel, as occasion may require, His will and purposes.

28. The position of Peor northward from Pisgah, along the Abarim heights, is ap-

proximately determined by the extant notices of Beth-peor.

Jeshimon was the waste, in the great valley below, where stood Beth-jeshimoth, “the house of the wastes.”

XXIV. 2. Balaam gazed over the camp of Israel that stretched before him, and allowed the spectacle to work its own influence upon him.

3. *whose eyes are open*] i.e. opened in inward vision, to discern things that were hidden from ordinary beholders.

4. The “falling” of which Balaam speaks was the condition under which the inward opening of his eyes took place. It indicates the force of the Divine inspiration overpowering the seer. The faithful prophets of the Lord do not appear to have been subject to these violent ilapses (Dan. viii. 17; Rev. i. 17).

In Balaam and in Saul (1 Sam. xix. 24) the word of God could only prevail by first subduing the alien will, and overpowering the bodily energies which the will ordinarily directs.

- Ps. 1. 3.
Jer. 17. 8.
v Ps. 104. 16.
- 6 As the valleys are they spread forth,
As gardens by the river's side,
As the trees of lign aloes which the LORD hath planted,
And as cedar trees beside the waters.
- 7 He shall pour the water out of his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
- 8 God brought him forth out of Egypt;
He hath as it were the strength of an unicorn:
He shall eat up the nations his enemies, and shall break
their bones,
And pierce them through with his arrows.
- 9 He couched, he lay down as a lion,
And as a great lion: who shall stir him up?
Blessed is he that blesseth thee,
And cursed is he that curseth thee.
- 10 ¶ And Balak's anger was kindled against Balaam, and he smote
his hands together: and Balak said unto Balaam, I called thee
to curse mine enemies, and, behold, thou hast altogether blessed
them these three times. Therefore now flee thou to thy place:
I thought to promote thee unto great honour; but, lo, the LORD
hath kept thee back from honour. And Balaam said unto
Balak, Spake I not also to thy messengers which thou sentest
unto me, saying, "If Balak would give me his house full of
silver and gold, I cannot go beyond the commandment of the
LORD, to do either good or bad of mine own mind; but what the
LORD saith, that will I speak? And now, behold, I go unto my
people: come therefore, and I will advertise thee what this
people shall do to thy people in the latter days. And he took
up his parable, and said,
Balaam the son of Beor hath said,
And the man whose eyes are open hath said:
He hath said, which heard the words of God,
And knew the knowledge of the most High,
- 16

6. *as gardens by the river's side*] Balaam's language reflects the famous artificial gardens along the banks of his own river, the Euphrates.

as the trees of lign aloes which the LORD hath planted] The latter words contain an apparent reference to Paradise (cp. Gen. ii. 8). The aloe, imported from China and the far distant east, furnished to the ancients one of the most fragrant and precious of spices; cp. Ps. xlv. 8; Prov. vii. 17.

as cedar trees beside the waters] i.e. as the noblest of trees branching forth in the fairest of situations: an image of majestic beauty, as that of the last verse was of rare fecundity.

7. Balaam's native soil was ordinarily irrigated by water fetched from the neighbouring Euphrates, and carried in buckets suspended from the two ends of a pole. Thus the metaphor would import that Israel should have his own exuberant and un-failing channels of blessing and plenty. Some take the word to be predictive of the future benefits which, through the means of

Israel, were to accrue to the rest of the world.

Agag] The name, apparently hereditary (cp. 1 S. xv.) to the chieftains of Amalek, means "high." The words point to the Amalekite kingdom as highly prosperous and powerful at the time (cp. v. 20); but also to be far excelled by the future glories of Israel. The Amalekites never in fact recovered their crushing defeat by Saul (1 S. xv. 2 seq.), though they appear again as foes to Israel in the reign of David (1 S. xxvii. and xxx). The remnant of them was destroyed in the reign of Hezekiah (1 Chr. iv. 43).

14. *I will advertise thee*] i.e. "I will advise thee," words which refer to the ensuing prophecy.

16. *And knew the knowledge of the most High*] With the addition of these words, which point to the greater importance and the more distinctly predictive character of what follows, the introduction to this last parable is the same as the introduction to the preceding parable.

- Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open :*
- 17 *"I shall see him, but not now :
I shall behold him, but not nigh :
There shall come ^ba Star out of Jacob,
And ^ca Sceptre shall rise out of Israel,
And shall ^dsmite the corners of Moab,
And destroy all the children of Sheth.*
- 18 *And ^eEdom shall be a possession,
Seir also shall be a possession for his enemies ;
And Israel shall do valiantly.*
- 19 *"Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.*
- 20 *And when he looked on Amalek, he took up his parable, and said,*

*Amalek was ²the first of the nations ;
But his latter end ³shall be that he perish for ever.*

¹ Or, *smite through the princes of Moab*, 2 Sam. 8. 2. Jer. 48. 45.

² Or, *the first of the nations that warred against Israel*, Ex. 17. 8.

³ Or, *shall be even to destruction*, Ex. 17. 14. 1 Sam. 15. 3, 8.

17. *Render, I see him, though he be not now : I behold him, though he be not nigh.* Balaam here describes what is actually before him in inward vision.

him] *i.e.* the prince, represented in the succeeding words by the Star and Sceptre. The star has amongst all nations served as a symbol of regal power and splendour : and the birth and future glory of great monarchs were believed by the ancients to be heralded by the appearance of stars or comets : cp. also Is. xiv. 12 ; Dan. viii. 10 ; Rev. i. 16, 20, ii. 1, ix. 1.

the corners of Moab] Literally, "the two sides of Moab," *i.e.* the length and breadth of the land : cp. Jer. xlviii. 45.

destroy all the children of Sheth] Rather, "overthrow the sons of tumult," *i.e.* the warriors of Moab, whose valour and fierceness is frequently referred to elsewhere (cp. Ex. xv. 15 ; Is. xv. 4, xvi. 6, &c.) Cp. Jer. xlviii. 45.

18. *Seir]* The older name of the mountain-land, south of Moab, and east of the Arabah, which the Edomites inhabited (Gen. xxiii. 3, xxvi. 8, 9).

19. *destroy him that remaineth of the city]* *i.e.* shall destroy those of every city that had previously escaped. The phrase tersely describes a conqueror who first defeats his enemies in battle, and then hunts out the fugitives till he has cut off all of every place (cp. 1 K. xi. 16).

The victories of David were a partial accomplishment of the predictions (vv. 14, 18), but did not exhaust them.

It is apparent that Edom and Moab are named by Balaam, as they are also by the prophets (cp. *e.g.* Is. xi. 14), as representa-

tives of the heathen nations (v. 8) who were hostile to the Theocracy. As Jacob therefore figures as a constant type of the kingdom of Messiah in the prophets, so do Edom and Moab of the enemies of that kingdom ; and in the threatened ruin of Edom and Moab is indicated the eventual destruction of all that resist the kingdom of God in its power.

The "Star" and "Sceptre" of the prophecy, like the "Sceptre" and "Lawgiver" of Gen. xlix. 10, point also naturally to a line of princes rather than to an individual ; or rather are emblems of the kingdom of Israel generally. Thus the victories of David and his successors, generation after generation, over Edom and Moab, are unquestionably recurring and progressive accomplishments of what Balaam foretold ; but in addition the prophecy reaches forward to some further and culminating accomplishment ; and that too in "the latter days" (v. 14), the ordinary prophetic designation for the time of the Messiah (cp. marg. ref.).

To a Christian the connection between the Star and Sceptre of Balaam and the Star of the king of the Jews, which the wise men saw (St. Matt. ii. 2), is self-evident.

20. *when he looked]* *i.e.* in spirit, as he saw the Star (v. 17).

Amalek was the first of the nations] Rather, is pre-eminent amongst the neighbouring nations : cp. the same expression in Amos vi. 1. Hence the force of the words (v. 7) "higher than Agag," *i.e.* than the king of this powerful nation (cp. xiv. 45 ; Ex. xvii. 8). This rank, due to the warlike prowess of the tribe, Balaam contrasts with its approaching downfall and extinction.

21 And he looked on the Kenites, and took up his parable, and said,

Strong is thy dwellingplace,
And thou puttest thy nest in a rock.

22 Nevertheless ¹the Kenite shall be wasted,
²Until Asshur shall carry thee away captive.

23 And he took up his parable, and said,

Alas, who shall live when God doeth this!
And ships *shall* come from the coast of ³Chittim,
And shall afflict Asshur, and shall afflict ⁴Eber,
And he also shall perish for ever.

¹ Gen. 10. 4.
² Dan. 11. 30.
³ Gen. 10.
21, 25.

¹ Heb. *Kain*, Gen. 15. 19.

² Or, *how long shall it be ere Asshur carry thee away captive?*

21. *the Kenites*] First mentioned (Gen. xv. 19) as one of the tribes whose territory was promised to Abraham. In Judg. i. 16, where we read of them as moving with the children of Judah, to establish themselves in the pastures south of Arad, Moses' father-in-law is spoken of as a Kenite (cp. Judg. iv. 11). It appears therefore, since Moses' father-in-law was a prince or priest of Midian (Ex. ii. 15 seq.), that the Kenites must have been of Midianitish extraction, and so descended from Abraham through Keturah (Gen. xxv. 2).

But it seems unlikely that the Kenites of Gen. xv. 19, who were to be dispossessed by the descendants of Abraham, were identical with those of whom Balaam speaks, and who were, because of good offices rendered at the time of the Exodus, always regarded as kinsmen and friends by Israel (cp. 1 S. xv. 6, xxvii. 10). Rather, is it probable that the Kenites of Gen. xv. 19 were a Canaanitish people, who derived their name from the city Kain, which fell eventually within the borders of the tribe of Judah (Josh. xv. 22); and that the descendants of Hobab, who appear in Judg. i. 16 as making war in this very district, possessed themselves of this city, and with it of the name Kenite also. This they would seem to have already done when Balaam uttered his prediction; and in the next verse it is, as the margin correctly indicates, not of the Kenite, but of Kain the city, that he speaks. Nor is it surprising to find them in possession of their new abode in the Promised Land, while the Israelites were yet in their tents. It may well be that this roving band of Midianites had already entered Canaan, perhaps along the shores of the Dead Sea, and by routes impracticable for the huge host of Israel, and had, as a kind of advanced guard, made a beginning of the conquest of the country.

From 1 Chr. ii. 54, 55, we learn that the Rechabites were a branch of the Kenites; and the name Salmaïtes, always given to the Kenites in the Targums, connects them with Salma, the son of Caleb, there mentioned. Jer. xxxv. shows how tenaciously, for many centuries, they held fast the no-

madic habits of their race.

Strong is thy dwellingplace, and thou puttest thy nest in a rock] Render, *Strong (or firm) be thy dwelling-place, and put thou thy nest in the rock (or cliff)*. In the Hebrew there is a play on the words *ken*, "nest," and *Kain*, the name of the Kenites' abode. This nest in the cliff might be the city of Hazazon-tamar or Engedi, if that be (as is likely) the "city of palm-trees," from which they went up subsequently (Judg. i. 16). But there is another site, about ten miles south of Engedi, to which Balaam's words would be more appropriate, on the summit of the cliff rising perpendicularly from the level of the western shore of the Dead Sea, where was afterwards built the city of Masada, the scene of the closing tragedy of the Jewish-Roman war. It is not likely that such a natural fortress would ever have been unoccupied, or even excluded from a place in the list of the cities of Judah. Nor is there any site in the Holy Land which a rude but warlike people might more fittingly designate as either *Ken*, the Nest, or *Kain*, the Possession.

22. *Render, For Kain shall surely not be destroyed* (lit. "be for destruction") until Asshur, &c. The words are not, as they appear in A. V., a prediction of evil to the Kenites, but a promise, on the contrary, of safety to be long continued to them (cp. x. 32; Jer. xxxv. 19).

23. *when God doeth this*] The eventual carrying away of the allies of Israel by Assyria presented itself to Balaam as the ruin of all peace and safety upon earth. One prediction was however yet wanting, and is next given, viz. that the conquerors of the Kenites should fare no better than the Kenites themselves.

24. *Chittim*] i.e. Cyprus, the nearest of the western islands, the only one visible from Palestine, and so the representative to Balaam and to Israel of all those unknown western regions across the Mediterranean Sea, from which were at length to come the conquerors of the mighty empires of the East. Cp. Isai. xxiii. 1, 12; Jer. ii. 10.

- 25 ¶ And Balaam rose up, and went and ^areturned to his place: ^band Balak also went his way.
- CHAP. 25. AND Israel abode in ^aShittim, and ^bthe people began to commit whoredom with the daughters of Moab. And ^cthey called the people unto ^dthe sacrifices of their gods: and the 3 people did eat, and ^ebowed down to their gods. And Israel joined himself unto Baal-peor: and ^fthe anger of the LORD was 4 kindled against Israel. And the LORD said unto Moses, ^gTake all the heads of the people, and hang them up before the LORD against the sun, ^hthat the fierce anger of the LORD may be 5 turned away from Israel. And Moses said unto ⁱthe judges of Israel, ^jSlay ye every one his men that were joined unto Baal-peor. ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, ^kwho were weeping before the door of the tabernacle of 7 the congregation. And ^lwhen Phinehas, ^mthe son of Eleazar, the son of Aaron the priest, saw ⁿit, he rose up from among the 8 congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So ^othe 9 plague was stayed from the children of Israel. And ^pthose that 10 died in the plague were twenty and four thousand. ¶ And the 11 LORD spake unto Moses, saying, ^qPhinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from

^a See ch. 31. 8.

^q ch. 33. 49. Josh. 2. 1.

^h Mic. 6. 5.

ⁱ ch. 31. 16. 1 Cor. 10. 8.

^j Josh. 22. 17.

^k Ps. 106. 28. Hos. 9. 10.

^l Ex. 34. 15. 16.

^m 1 Cor. 10. 20. ⁿ Ex. 20. 5.

^o Ps. 106. 29. ^p Deut. 4. 3.

^q Josh. 22. 17. ^r ver. 11.

^s Deut. 13. 17. ^t Ex. 18. 21.

^u 25. ^v Ex. 32. 27.

^w Deut. 13. 6. ^x 9, 13, 15.

^y Joel 2. 17. ^z Ps. 106.

^{aa} 30. ^{ab} Ex. 6. 25.

^{ac} Ps. 106. 30. ^{ad} Deut. 4. 3.

^{ae} 1 Cor. 10. 8. ^{af} Ps. 106. 30.

Eber i.e. the descendants of Shem. Of these Asshur was one (cp. marg. ref.), and is here specified by name, since the Assyrians attained, in the empires of Babylon and Nineveh, to an extraordinary grandeur, and were destined to a most signal and irretrievable fall.

he also i.e. the conqueror of Asshur and Eber who should come across the sea. It is not revealed whence the blow should come that should overthrow in its turn the power that prevailed over the great monarchies of the East.

25. *returned to his own place* i.e. amongst the Midianites to plot by new means against the people of God, and to perish in his sin (xxxii. 8, 16; Rev. ii. 14).

XXV. The records of the neighbouring cities of the plain, and the circumstances of the origin of Moab (Gen. xix. 30 seq.) suggest that the people amongst whom Israel was now thrown were more than ordinarily licentious.

2. *and they called* i.e. "the daughters of Moab called."

3. *joined himself* i.e. by taking part in the sacrificial meals as described in the last verse. Cp. Ex. xxxiv. 15; 1 Cor. x. 18. The worship of Baal was attended with the grossest impurity, and indeed partly consisted in it (Hos. iv. 14, ix. 10).

Baal-peor i.e. the Baal worshipped at Peor, the place mentioned in xxiii. 28 (cp. Baal-meon, xxxii. 38). [The identification of this god with Chemosh (xxi. 29) is now given up.]

4. *take* i.e. assemble the chiefs of the

people to thee (cp. the phrase "took men," in xvi. 1). The offenders were to be first slain by the hands of "the judges of Israel" (v. 5), and afterwards hung up "against the sun" (i.e. publicly, openly; cp. 2 Sam. xii. 12) as an aggravation of their punishment. This would be done by impaling the body or fastening it to a cross. Cp. Deut. xxi. 23 note, and 2 Sam. xxi. 9.

6. *a Midianitish woman* Lit. "the Midianitish woman," the particular one by whom he had been enticed (cp. v. 15 and xxxi. 18). Her high rank proves that Zimri had not fallen in with her by mere chance, but had been deliberately singled out by the Midianites as one whom they must at any price lead astray.

weeping before the door of the tabernacle The plague (v. 9) had already broken out among the people: and the more God-fearing had assembled at the door of the Tabernacle of God (cp. marg. ref.) to intercede for mercy, when Zimri committed the fresh and public outrage just described.

8. *into the tent* The inner recess in the tent, fashioned archwise, and appropriated as the sleeping-chamber and women's apartment.

9. *twenty and four thousand* St. Paul (1 Cor. x. 8) says "three and twenty thousand," following probably the Jewish tradition which deducted one thousand as the number slain by the hands of their brethren.

11. *hath turned my wrath away* The signal example thus made of a leading offender by Phinehas was accepted by God as an expiation (lit. in v. 13 "covering;")

* x. 20. 5.
Deut. 32. 16,
21.
1 Kin. 14.
22.
Ps. 78. 58.
Ez. 16. 38.
Zeph. 1. 18.
* 3. 8.
* Mal. 2. 4,
5, & 3. 1.
* See 1 Chr.
9. 4, &c.
* Ex. 40. 15.
* Acts 22. 3.
Rom. 10. 2.
* Heb. 2. 17.
* ch. 31. 8.
Josh. 13. 21.
* ch. 31. 2.
* ch. 31. 10.
Rev. 2. 14.

* Ex. 30. 12.
* 38. 25.
ch. 1. 2.
* ch. 1. 3.
* ver. 63.
ch. 22. 1.
* 31. 12.
* 33. 48.
* 35. 1.
* ch. 1. 1.
* Gen. 46. 8.
Ex. 6. 14.
1 Chr. 5. 1.

the children of Israel, while he was zealous ¹ for my sake among them, that I consumed not the children of Israel in ² my jealousy. 12 Wherefore say, ³ Behold, I give unto him my covenant of peace: 13 and he shall have it, and ⁴ his seed after him, *even* the covenant of ⁵ "an everlasting priesthood; because he was ⁶ zealous for his God, 14 and ⁷ made an atonement for the children of Israel. ¶ Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a 15 ⁸ chief house among the Simeonites. And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of ⁹ 'Zur; he 16 *was* head over a people, and of a chief house in Midian. ¶ And 17 the LORD spake unto Moses, saying, "Vex the Midianites, and 18 smite them: for they vex you with their ¹⁰ wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAP. 26. AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, 2 saying, "Take the sum of all the congregation of the children of Israel, ¹¹ from twenty years old and upward, throughout their 3 fathers' house, all that are able to go to war in Israel. And Moses and Eleazar the priest spake with them ¹² in the plains of Moab by 4 Jordan near Jericho, saying, *Take the sum of the people*, from twenty years old and upward; as the LORD ¹³ commanded Moses and the children of Israel, which went forth out of the land of 5 Egypt. ¶ 'Reuben, the eldest son of Israel: the children of

¹ Heb. *with my zeal*: See 2 Cor. 11. 2.

² Heb. *house of a father*:

see on the typical significance Lev. i. 4), and the exterminating wrath which had gone forth against the whole people was arrested (Ps. cvi. 30).

The act of Phinehas must be regarded as exceptional. It was an extraordinary deed of vengeance, justified by the singular atrocity of the crime which provoked it; but it does not confer the right to every man to punish summarily any gross and flagrant breach of Divine law committed in his presence. Cp. the act of Mattathias (1 Macc. ii. 24-26).

The act was its own justification. Its merit consisted in the evidence it gave that the heart of Phinehas was right before God. He was "zealous with God's zeal," and abhorred the presumptuous wickedness of Zimri, as God abhorred it. He therefore risked his own life by dealing according to their deserts with two influential and defiant evil doers; and his act, done in the face of Moses and the people, and for them, was accepted by God as a national atonement; and rewarded by the people (cp. the leadership assigned to him in xxxi. 6; Josh. xxii. 13).

12. *my covenant of peace*] Equivalent to "the Covenant of My peace." God established with Phinehas in particular that Covenant which He had made generally with all his people; and among its blessings peace is specially mentioned, because of the peace between God and the congregation which Phinehas had brought about. As an addi-

tional gift there is assigned to him and his seed for ever the office of peace-making, the legitimate function of the priesthood (cp. Eph. ii. 14); and the Covenant was thus to him a Covenant not only of peace but of life (cp. marg. ref.). Phinehas became high-priest after the death of his father Eleazar, and the office, with a short interruption from the days of Eli to those of David, when for unknown reasons it was filled by the descendants of his uncle Ithamar, was perpetuated in his line; nor indeed is it known to have departed from that line again until the typical priesthood of the sons of Aaron was merged in the actual priesthood of the Saviour of mankind.

XXVI. The mustering of the tribes described in this chapter was immediately preparatory to the war against Midian, and to the invasion of Canaan which shortly followed. With a view also to an equitable allotment of the land to be conquered (cp. v. 54) the numbers of the several tribes were taken according to their families.

1. *after the plague*] These words serve to show approximately the date at which the census was taken, and intimate the reason for the great decrease in numbers which was found to have taken place in certain tribes. Cp. Deut. iv. 3 and v. 5 note in this chapter.

5 seq. The tribes are mentioned in the same order as in the earlier census (ch. i.), except that Manasseh here precedes Ephraim; probably as being now the larger tribe.

Reuben; Hanoch, of whom cometh the family of the Hanochites: 6 of Pallu, the family of the Palluites: of Hezron, the family of 7 the Hezronites: of Carmi, the family of the Carmites. These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and 8, 9 thirty. And the sons of Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, 10 when they strove against the LORD: and the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and 11 fifty men: and they became a sign. Notwithstanding the 12 children of Korah died not. ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachin- 13 ites: of Zerah, the family of the Zarahites: of Shaul, the 14 family of the Shaulites. These are the families of the Simeonites, 15 twenty and two thousand and two hundred. ¶ The children of Gad after their families: of Zephon, the family of the Zephon- ites: of Haggi, the family of the Haggites: of Shuni, the family 16 of the Shunites: of Ozni, the family of the Ozmites: of Eri, the 17 family of the Erites: of Arod, the family of the Arodites: of 18 Areli, the family of the Arelites. These are the families of the children of Gad according to those that were numbered of them, 19 forty thousand and five hundred. ¶ The sons of Judah were Er 20 and Onan: and Er and Onan died in the land of Canaan. And

^f ch. 10. 1, 2.

^g ch. 10. 32, 35.

^h ch. 16. 38.

ⁱ See 1 Cor.

^j 10. 6.

^k 2 Pet. 2. 6.

^l Ex. 6. 24.

^m 1 Chr. 6. 22.

ⁿ Gen. 46.

^o 10.

^p Ex. 6. 15,

^q Jemuel.

^r 1 Chr. 4. 24,

^s Jarib.

^t Gen. 46.

^u 10, Zohar.

^v Gen. 46. 16.

^w Ziphion.

^x Gen. 46. 16,

^y Arodi.

^z Gen. 38. 2,

^{aa} &c.

^{ab} & 46. 12.

¹ Or, Ezbon, Gen. 46. 16.

The following table shews the numbers of the tribes at each census:

	At Sinai.	In the Plains of Moab.
Reuben	46,500	43,730
Simeon	59,300	22,200
Gad	45,650	40,500
Judah	74,600	76,500
Issachar	54,400	64,300
Zebulun	57,400	60,500
Ephraim	40,500	32,500
Manasseh	32,200	52,700
Benjamin	35,400	45,600
Dan	62,700	64,400
Asher	41,500	53,400
Naphtali	53,400	45,400
	603,550	601,730

Seven of the tribes, of which three are tribes belonging to the camp of Judah, shew an increase of numbers; and five, among whom are the three belonging to the camp of Reuben, shew a decrease. The greatest increase of any one tribe is in Manasseh. The most remarkable decrease is in Simeon, which now shews less than half its former strength. To this tribe Zimri, the chief offender in the recent transgression, belonged (xxv. 14). Probably his tribesmen generally had followed his example, and had accordingly suffered most severely in the plague. In the parting blessing of Moses, uttered at

no great interval from this date, the tribe of Simeon alone is omitted.

The families of all the tribes, excluding the Levites, number fifty-seven. The ancestral heads after whom these families are named correspond nearly with the grandchildren and great-grandchildren of Jacob, enumerated in Gen. xlii. 8 seq. Both lists consist mainly of grandchildren of Jacob, both contain also the same two grandchildren of Judah, and the same two grandchildren of Asher. The document in Genesis should be regarded as a list, not of those who went down in their own persons with Jacob into Egypt, but of those whose names were transmitted to their posterity at the date of the Exodus as the heads of Israelitish houses, and who may thus be reckoned the early ancestors of the people.

10. together with Korah] i.e. they were engulfed at the same time that Korah perished; for Korah himself appears to have died amongst the two hundred and fifty incense offerers at the door of the Tabernacle, not with Dathan and Abiram (cp. xvi. 32 note).

11. the children of Korah died not] Cp. v. 58. Samuel the prophet was of this family, and Heman, "the king's seer" (1 Chr. vi. 22, 33, xxv. 5). Several of the Psalms appear from the titles to have been composed for the sons of Korah: cp. titles of Pss. xlii., xlii., xlv., &c.

- 1 Chr. 2. 3. ¶ the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred. ¶ Of the sons of Issachar after their families: of Tola, the family of the Tolaïtes: of ¹Pua, the family of the Punites: of ²Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred. ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred. ¶ The sons of Joseph after their families were Manasseh and Ephraim. Of the sons of Manasseh: of ^aMachir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites. These are the sons of Gilead: of ^aJeezer, the family of the Jeezerites: of Helek, the family of the Helekites: and of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: and of Shemida, the family of the Shemidaïtes: and of Hephher, the family of the Hephherites. And ^bZelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred. ¶ These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of ^aBecher, the family of the Bachrites: of Tahan, the family of the Tahanites. And these are the sons of Shuthelah: of Eran, the family of the Eranites. These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families. ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of ^bAhiran, the family of the Ahiramites: of ^cShupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. And the sons of Bela were ^dArd and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites. These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred. ¶ These are the sons of Dan after their families: of ³Shuham, the family of the Shuhamites. These are the families of Dan after their families. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred. ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. And the name of the daughter of Asher was Sarah. These are the families of the sons of Asher according to

¹ Or, *Pharezah*.² Or, *Job*.³ Or, *Hushim*.

those that were numbered of them; *who were* fifty and three thousand and four hundred. ¶^o Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: of Jezer, the family of the Jezerites: of ⁵⁰ Shillem, the family of the Shillemites. These are the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred. ¶¹ These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty. ^{52, 53} ¶ And the LORD spake unto Moses, saying, ^a Unto these the land shall be divided for an inheritance according to the number of names. ¹ To many thou shalt give the more inheritance, and to few thou shalt ² give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be ^mdivided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be ⁵⁷ divided between many and few. ¶^a And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath ⁵⁹ begat Amram. And the name of Amram's wife was ^o Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their ⁶⁰ sister. ^p And unto Aaron was born Nadab, and Abihu, Eleazar, ⁶¹ and Ithamar. And ^q Nadab and Abihu died, when they offered ⁶² strange fire before the LORD. ^r And those that were numbered of them were twenty and three thousand, all males from a month old and upward: ^s for they were not numbered among the children of Israel, because there was ^t no inheritance given them ⁶³ among the children of Israel. ¶ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel ^u in the plains of Moab by Jordan near Jericho. ⁶⁴ But ^v among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of ⁶⁵ Israel in the wilderness of Sinai. For the LORD had said of them, They ^w shall surely die in the wilderness. And there was not left a man of them, ^x save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. 27. THEN came the daughters of ^a Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of

¹ Heb. multiply his inheritance.

² Heb. diminish his inheritance.

51. This shews a decrease of 1820 from the number at Sinai; a decrease due to the recent plague.

56. according to the lot, &c.] This method was adopted not only in order to preclude jealousies and disputes, but also that the several tribes might regard the territories as determined for them by God Himself: cp. Prov. xvi. 33.

59. whom her mother bare] Literally, "whom she bare;" the subject is wanting, and the verb is in the feminine gender. The words "her mother" are merely con-

junctural. The text is probably imperfect.

62. The total number of male Levites, 23,000, shews an increase of 1,000 on the number at Sinai (iii. 39). It is doubtless to be taken as a round number; and, as before, includes the male children from a month old and upward, as well as the male adults.

64. It appears from Deut. ii. 14, 15 that the generation numbered at the former census had perished before the host crossed the brook Zered.

XXVII. 1. Women in Israel had not, up

⁷ Gen. 46. 24.
¹ Chr. 7. 13.

^a 1 Chr. 7.
13, Shallum.

¹ See ch. 1.
40.

² Josh. 11.
& 14. 1.
¹ ch. 33. 51.

^m ch. 33. 51.
& 34. 13.
Josh. 11. 23.
& 14. 2.

ⁿ Gen. 46. 11.
Ex. 6. 16, 17.
18, 19.
1 Chr. 6. 1,
10.

^o Ex. 2. 1, 2.
& 6. 20.

^p ch. 3. 2.
^q Lev. 10. 1,
2.
ch. 3. 4.
1 Chr. 24. 2.
^r See ch. 3.
39.

^s ch. 1. 49.
^t ch. 18. 20.
Deut. 10. 9.
Josh. 13. 14,
33.

& 14. 3.
^u ver. 3.
^v ch. 1.
Deut. 2. 14,
15.

^w ch. 14. 28,
29.
1 Cor. 10. 5,
6.

^x ch. 14. 30.
^y ch. 26. 33.
& 36. 1. 11.
Josh. 17. 3.

- Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying, Our father ^bdied in the wilderness, and he was not in the company of them that gathered themselves together against the LORD ^cin the company of Korah; but died in his own sin, and had no sons. Why should the name of our father be ^ddone away from among his family, because he hath no son? ^eGive unto us *therefore* a possession among the brethren of our father.
- 5, 6 ¶ And Moses ^ebrought their cause before the LORD. And the LORD spake unto Moses, saying, The daughters of Zelophehad speak right: ^fthou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel ^ga statute of judgment, as the LORD commanded Moses. ¶ And the LORD said unto Moses, ^hGet thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also ⁱshalt be gathered unto thy people, as Aaron thy brother was gathered. For ye ^jrebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that ^kis the ^lwater of Meribah in Kadesh in the wilderness of Zin.
- 15, 16 And Moses spake unto the LORD, saying, Let the LORD, ^mthe God of the spirits of all flesh, set a man over the congregation,
- ^b ch. 14. 35.
^c & 26. 64, 65.
^d ch. 16. 1, 2.
^e Josh. 17. 4.
^f Ex. 18. 15, 19.
^g ch. 36. 2.
^h ch. 35. 20.
ⁱ ch. 33. 47.
^j Deut. 3. 27.
^k & 32. 49.
^l & 34. 1.
^m ch. 20. 24, 28, & 31. 2.
ⁿ Deut. 10. 6.
^o ch. 20. 12.
^p Deut. 1. 37.
^q & 32. 51.
^r Ps. 106. 32.
^s Ex. 17. 7.
^t ch. 16. 22.
^u Heb. 12. 9.

¹ Heb. *diminished*.

to the present time, enjoyed any distinct right of inheritance. Yet a father, whether sons had been born to him or not, had the power, either before or at his death, to cause part of his estate to pass to a daughter; in which case her husband married into her family rather than she into his, and the children were regarded as of the family from which the estate had come. Thus Machir, ancestor of Zelophehad, although he had a son Gilead, left also, as is probable, an inheritance to his daughter, the wife of Hezron of the tribe of Judah, by reason of which their descendants, among whom was Jair, were reckoned as belonging to the tribe of Manasseh (xxxii. 41; 1 Chr. ii. 21 seq.).

2. *by the door of the tabernacle of the congregation*] The place of solemn assembly of the elders. The daughters of Zelophehad made their suit to the princes, the heads of tribes and of families, who were making the census under the superintendence of Moses and Eleazar.

3. *but died in his own sin*] i.e. perished under the general sentence of exclusion from the Land of Promise passed on all the older generation, but limited to that generation alone. By virtue of the declaration in xiv. 31 the daughters of Zelophehad claim that their father's sin should not be visited upon them.

4. *give unto us*] As representing our father; that so he, through us his representatives, may enjoy a like inheritance with his brethren.

12. *mount Abarim*] See xxi. 20 note.

16. *the God of the spirits of all flesh*] An acknowledgment that man, who is but flesh (cp. Gen. vi. 3), is of himself helpless; and "lives and moves and has his being" in God (Acts xvii. 28). The words are suitably employed here to introduce an entreaty that God would not leave the congregation without a guide and leader, and in xvi. 22 as a preface to an intercession that the whole people should not suffer for the sin of a few.

17 "which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not ^aas sheep
18 which have no shepherd. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man ^pin whom is the spirit,
19 and ^qlay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and ^rgive him a charge
20 in their sight. And ^sthou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel ^tmay be
21 obedient. "And he shall stand before Eleazar the priest, who shall ask *counsel* for him ^uafter the judgment of Urim before the LORD: ^vat his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all
22 the congregation. ¶ And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest,
23 and before all the congregation: and he laid his hands upon him, ^wand gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. 28. AND the LORD spake unto Moses, saying, Command
2 the children of Israel, and say unto them, My offering, *and* ^amy bread for my sacrifices made by fire, *for* ^ba sweet savour unto
3 me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, ^cThis *is* the offering made by fire
4 which ye shall offer unto the LORD; two lambs of the first year without spot ^dday by day, *for* a continual burnt offering. The
5 one lamb shalt thou offer in the morning, and the other lamb shalt thou offer ^eat even; and ^fa tenth *part* of an ephah of flour
6 for a ^gmeat offering, mingled with the fourth *part* of an ^hehin of beaten oil. *It is* ⁱa continual burnt offering, which was ordained

¹ Heb. a savour of my rest.

² Heb. in a day.

³ Heb. between the two evenings, Ex. 12. 6.

^a Deut. 31. 2.
¹ Sam. 8. 20.
² Chr. 1. 10.
³ 1 Kin. 22. 17.
⁴ Zech. 10. 2.
⁵ Matt. 9. 36.
⁶ Mark 6. 34.
⁷ Gen. 41. 39.
⁸ Judg. 3. 10.
⁹ 11. 29.
¹⁰ 1 Sam. 16. 13, 18.
¹¹ Deut. 34. 9.
¹² Deut. 31. 7.
¹³ 1 Sam. 10. 6.
¹⁴ 2 Kin. 2. 15.
¹⁵ Josh. 1. 16, 17.
¹⁶ See Josh. 9. 14.
¹⁷ Judg. 1. 1.
¹⁸ 20. 18, 23.
¹⁹ 1 Sam. 23. 9.
²⁰ 30. 7.
²¹ Ex. 28. 30.
²² Josh. 9. 14.
²³ 1 Sam. 22. 10, 13, 15.
²⁴ Deut. 3. 29.
²⁵ 31. 7.
²⁶ Lev. 3. 11.
²⁷ 21. 6, 9.
²⁸ Mal. 1. 7, 12.
²⁹ Ex. 29. 38.
³⁰ Ex. 16. 36.
³¹ ch. 15. 4.
³² Lev. 2. 1.
³³ Ex. 29. 40.
³⁴ Ex. 29. 43.
See Amos 5. 25.

18. *in whom is the spirit*] Cp. Gen. xli. 38. Joshua was endowed by God with the requisite spiritual qualifications for the office. Moses however was to lay his hands upon him, both in order to confer formal and public appointment, and also (cp. Deut. xxxiv. 9) to confirm and strengthen the spiritual gifts already bestowed. The previous reception of the inner grace did not dispense with that of the outward sign; cp. the case of Cornelius (Acts x. 44-48); and St. Paul's Baptism after his miraculous conversion (Acts ix. 18).

20. *of thine honour*] i.e. of thy dignity and authority (cp. xi. 17, 28). Joshua was constituted forthwith vice-leader under Moses, by way of introduction to his becoming chief after Moses' death.

21. *and he shall stand before Eleazar the priest, &c.*] Joshua was thus to be inferior to what Moses had been. For Moses had enjoyed the privilege of unrestricted direct intercourse with God: Joshua, like all future rulers of Israel, was to ask counsel mediately, through the High-priest and those means of enquiring of God wherewith the High-priest was entrusted. Such counsel Joshua seems to have omitted to seek when he concluded his hasty treaty with the

Gibeonites (Joshua ix. 3 seq.).

judgment of Urim] See Ex. xxviii. 30 note. XXVIII. The daily offering had been already commanded (Ex. xxix. 38), and no doubt additional offerings had become customary on Festivals. But no such elaborate system as is here prescribed was or could possibly have been observed in the wilderness: cp. Deut. xii. 8, 9. The regulations of this and the next chapter therefore point to the immediate prospect of that settlement in Canaan which alone could enable the Israelites to obey them. Cp. the ordinances in ch. xv.

2. *My offering, and my bread, &c.*] Or, *my offering, even my bread, &c.* Offering is here *kurban* (cp. Lev. i. 2; Mark vii. 11), a term in itself of quite general import, but often especially applied, as apparently in this instance, to the Meat-offering which accompanied the sacrifices. This Meat-offering connected itself, from its very nature, with the life of the Israelites in Canaan, not with their life in the wilderness; and it was annexed to the animal sacrifices as a token that the people must dedicate to God their property and the fruits of their labour as well as their own persons. See xv. 2 note and Lev. xxi. 6.

Ex. 20. 42.

Ex. 46. 4.
 ch. 10. 10.
 1 Sam. 20. 5.
 1 Chr. 23. 31.
 2 Chr. 2. 4.
 Ezra 3. 6.
 Neh. 10. 33.
 Isai. 1. 13.
 Ez. 45. 17.
 & 46. 6.
 Hos. 2. 11.
 Col. 2. 16.
 ch. 16. 4—
 12.

1 ver. 22.
 ch. 15. 24.

Ex. 12. 6.
 Lev. 23. 5.
 ch. 9. 3.
 Deut. 16. 1.
 Ez. 45. 21.
 Lev. 23. 6.
 Ex. 12. 16.
 Lev. 23. 7.

1 ver. 31.
 Deut. 20.
 ch. 29. 8.
 Deut. 15. 21.

1 ver. 15.

in mount Sinai for a sweet savour, a sacrifice made by fire unto
 7 the LORD. And the drink offering thereof *shall be* the fourth
part of an hin for the one lamb: ^oin the holy *place* shalt thou
 cause the strong wine to be poured unto the LORD for a drink
 8 offering. And the other lamb shalt thou offer at even: as the
 meat offering of the morning, and as the drink offering thereof,
 thou shalt offer *it*, a sacrifice made by fire, of a sweet savour
 9 unto the LORD. ¶ And on the sabbath day two lambs of the first
 year without spot, and two tenth deals of flour for a meat offer-
 10 ing, mingled with oil, and the drink offering thereof: *this is*
^hthe burnt offering of every sabbath, beside the continual burnt
 11 offering, and his drink offering. ¶ And ⁱin the beginnings of
 your months ye shall offer a burnt offering unto the LORD; two
 young bullocks, and one ram, seven lambs of the first year with-
 12 out spot; and ^kthree tenth deals of flour for a meat offering,
 mingled with oil, for one bullock; and two tenth deals of flour
 13 for a meat offering, mingled with oil, for one ram; and a several
 tenth deal of flour mingled with oil for a meat offering unto
 one lamb; for a burnt offering of a sweet savour, a sacrifice
 14 made by fire unto the LORD. And their drink offerings shall be
 half an hin of wine unto a bullock, and the third *part* of an hin
 unto a ram, and a fourth *part* of an hin unto a lamb: *this is*
 the burnt offering of every month throughout the months of the
 15 year. And ^lone kid of the goats for a sin offering unto the
 LORD shall be offered, beside the continual burnt offering, and
 16 his drink offering. ¶ ^mAnd in the fourteenth day of the first
 17 month *is* the passover of the LORD. ⁿAnd in the fifteenth day
 of this month *is* the feast: seven days shall unleavened bread
 18 be eaten. In the ^ofirst day *shall be* an holy convocation; ye
 19 shall do no manner of servile work *therein*: but ye shall offer
 a sacrifice made by fire for a burnt offering unto the LORD;
 two young bullocks, and one ram, and seven lambs of the first
 20 year: ^pthey shall be unto you without blemish: and their
 meat offering *shall be* of flour mingled with oil: three tenth
 deals shall ye offer for a bullock, and two tenth deals for a ram;
 21 a several tenth deal shalt thou offer for every lamb, through-
 22 out the seven lambs: and ^qone goat for a sin offering, to make
 23 an atonement for you. Ye shall offer these beside the burnt
 offering in the morning, which *is* for a continual burnt offering.
 24 After this manner ye shall offer daily, throughout the seven
 days, the meat of the sacrifice made by fire, of a sweet savour

7. The original of the word "strong wine" (*shechar*) is a term usually employed to describe strong drink other than wine (Lev. x. 9 note). The Israelites in the wilderness had, in their lack of wine, substituted *shechar* made from barley for it. They had thus observed the spirit, though not the letter of the ordinance. The Drink-offering was either poured round the foot of the Altar; or on the Altar, and so upon the flesh of the sacrifice by which the Altar was covered (cp. Ex. xxx. 9).

9-10. The Sabbath-offering, not previously enjoined, consisted of two lambs, properly accompanied, in addition to the regular daily offering.

11-15. The New-moon offering is here also commanded for the first time. The goat as

a Sin-offering, though mentioned last, would seem in fact to have been offered first (cp. the precedents in Ex. xxix.; Lev. v., viii., ix., xiv., xvi.). The Sin-offering, which (xv. 22-26) had been contemplated in cases where a sin had been committed ignorantly without the knowledge of the congregation, was henceforth not to be offered merely at discretion, as circumstances might seem to require, but to be regularly repeated, not less frequently than once a month.

16-25. The Passover offering was the same as that of the New moon, and was repeated on each of the seven days of the Festival, thus marking the importance and the solemnity of the occasion. The details of the offering had not been previously prescribed.

unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. And ^ron the seventh day ye shall have an holy convocation; ye shall do no servile work. 26 ¶ Also ^ain the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have 27 an holy convocation; ye shall do no servile work: but ye shall offer the burnt offering for a sweet savour unto the LORD; ^ttwo 28 young bullocks, one ram, seven lambs of the first year; and their meat offering of flour mingled with oil, three tenth deals 29 unto one bullock, two tenth deals unto one ram, a several tenth 30 deal unto one lamb, throughout the seven lambs; and one kid 31 of the goats, to make an atonement for you. Ye shall offer *them* beside the continual burnt offering, and his meat offering, (^uthey shall be unto you without blemish) and their drink offerings.

^r Ex. 12. 16.
& 13. 6.
Lev. 23. 8.
^t Ex. 23. 16.
& 34. 22.
Lev. 23. 10,
15.
Deut. 16. 10.
Acts 2. 1.
^u See Lev.
23. 18, 19.

^u ver. 19.

CHAP. 29. AND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: ^ait is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year 3 without blemish: and their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, and two tenth deals for 4 a ram, and one tenth deal for one lamb, throughout the seven 5 lambs: and one kid of the goats *for* a sin offering, to make an 6 atonement for you: beside ^bthe burnt offering of the month, and his meat offering, and ^cthe daily burnt offering, and his meat offering, and their drink offerings, ^daccording unto their manner, for a sweet savour, a sacrifice made by fire unto the 7 LORD. ¶ And ^eye shall have on the tenth day of this seventh month an holy convocation; and ye shall ^fafflict your souls: ye 8 shall not do any work *therein*: but ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, and seven lambs of the first year; ^gthey shall be unto you 9 without blemish: and their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, and two tenth deals to 10 one ram, a several tenth deal for one lamb, throughout the 11 seven lambs: one kid of the goats *for* a sin offering; beside ^hthe sin offering of atonement, and the continual burnt offering, and 12 the meat offering of it, and their drink offerings. ¶ And ⁱon the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a 13 feast unto the LORD seven days: and ^kye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs 14 of the first year; they shall be without blemish: and their meat

^a Lev. 23. 24.

^b ch. 28. 11.
^c ch. 28. 3.
^d ch. 15. 11,
12.

^e Lev. 16. 29.
& 23. 27.
^f Ps. 35. 13.
Isai. 58. 5.

^g ch. 28. 19.

^h Lev. 16. 3,
5.

ⁱ Lev. 23. 34.
Deut. 16. 13.
Ez. 45. 25.

^k Ezra 3. 4.

26-31. The Festival offering at the season of firstfruits was to be offered on one day only; and was the same with that of the New moon and Passover. It nearly though not entirely accords with the sacrificial offering prescribed in Lev. xxiii. 18 seq.

XXIX. 1-6. The ordinance of the Feast of Trumpets was to be observed on the opening day of that month within which the Great Day of the Atonement and the Feast of Tabernacles fell (cp. Lev. xxiii. 23 seq.). The special offering for the day anticipated that of the Great Day of Atonement.

7-11. The offering on the Great Day of Atonement was the same with that just specified. The great ceremonies of the day are described in Lev. xvi.

12-34. Feast of Tabernacles: cp. Lev. xxiii. 33 seq. The offerings required at this feast were the largest of all. It was especially one of thankfulness to God for the gift of the fruits of the earth; and the quantity and the nature of the offerings (see vv. 7-11) were determined accordingly.

- offering *shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each*
 15 ram of the two rams, and a several tenth deal to each lamb of
 16 the fourteen lambs: and one kid of the goats *for a sin offering;*
beside the continual burnt offering, his meat offering, and his
 17 *drink offering. And on the second day ye shall offer twelve*
young bullocks, two rams, fourteen lambs of the first year with-
 18 *out spot: and their meat offering and their drink offerings for*
the bullocks, for the rams, and for the lambs, shall be according
to their number, after the manner: and one kid of the goats
for a sin offering; beside the continual burnt offering, and the
 20 *meat offering thereof, and their drink offerings. And on the*
third day eleven bullocks, two rams, fourteen lambs of the first
 21 *year without blemish; and their meat offering and their drink*
offerings for the bullocks, for the rams, and for the lambs, shall
 22 *be according to their number, after the manner: and one goat*
for a sin offering; beside the continual burnt offering, and his
 23 *meat offering, and his drink offering. And on the fourth day*
ten bullocks, two rams, and fourteen lambs of the first year with-
 24 *out blemish: their meat offering and their drink offerings for the*
bullocks, for the rams, and for the lambs, shall be according
 25 *to their number, after the manner: and one kid of the goats for*
a sin offering; beside the continual burnt offering, his meat
 26 *offering, and his drink offering. And on the fifth day nine*
bullocks, two rams, and fourteen lambs of the first year without
 27 *spot: and their meat offering and their drink offerings for the*
bullocks, for the rams, and for the lambs, shall be according to
 28 *their number, after the manner: and one goat for a sin offering;*
beside the continual burnt offering, and his meat offering, and
 29 *his drink offering. And on the sixth day eight bullocks, two*
 30 *rams, and fourteen lambs of the first year without blemish: and*
their meat offering and their drink offerings for the bullocks,
for the rams, and for the lambs, shall be according to their
 31 *number, after the manner: and one goat for a sin offering; be-*
side the continual burnt offering, his meat offering, and his
 32 *drink offering. And on the seventh day seven bullocks, two*
 33 *rams, and fourteen lambs of the first year without blemish: and*
their meat offering and their drink offerings for the bullocks,
for the rams, and for the lambs, shall be according to their
 34 *number, after the manner: and one goat for a sin offering;*
beside the continual burnt offering, his meat offering, and his
 35 *drink offering. On the eighth day ye shall have a solemn*
 36 *assembly: ye shall do no servile work therein: but ye shall*
offer a burnt offering, a sacrifice made by fire, of a sweet savour
 37 *unto the LORD: one bullock, one ram, seven lambs of the first*
year without blemish: their meat offering and their drink offer-

32. Stress is laid on the number seven, the holy symbolical Covenant number, by way of intimation that the mercies of the harvest accrued by virtue of God's Covenant. The diminishing number of bullocks sacrificed on the preceding days of the Feast (cp. vv. 13, 17, &c.), is adjusted simply to obtain the coincidence before us on the seventh day; but some have thought that the gradual evanescence of the Law till the time of its absorption in the Gospel is here prefigured in the Law itself.

35-38. The offerings prescribed for the closing day of the Feast of Tabernacles were the same with those appointed for the Feast of Trumpets and the Day of Atonement. The solemnities of the month thus terminated, as a whole, with the same sacrifices with which, three weeks before, they had been introduced; and the Day of Atonement, even though succeeded by the rejoicings of the Feast of Tabernacles, thus left its impress on the whole month.

ings for the bullock, for the ram, and for the lambs, *shall be* 38 according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. ¶ These things ye shall ¹do unto the LORD in your ²set feasts, beside your ³vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAP. 30. AND Moses spake unto ⁴the heads of the tribes concerning the children of Israel, saying, This is the thing which 2 the LORD hath commanded. ⁵If a man vow a vow unto the LORD, or ⁶swear an oath to bind his soul with a bond; he shall not ⁷break his word, he shall ⁸do according to all that proceeded 3 eth out of his mouth. If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in 4 her youth; and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond 5 wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father dis- 6 allowed her. And if she had at all an husband, when ⁹she vowed, or uttered ought out of her lips, wherewith she bound 7 her soul; and her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her 8 bonds wherewith she bound her soul shall stand. But if her husband ¹⁰disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none 9 effect: and the LORD shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound

o Lev. 23. 2.
1 Chr. 23. 31.
2 Chr. 31. 3.
Ezra 3. 5.
Neh. 10. 33.
Isai. 1. 14.
p Lev. 7. 11.
16. & 22. 21.
a ch. 1. 4, 10.
& 7. 2.
b Lev. 27. 2.
Deut. 23. 21.
Judg. 11. 30, 35.
Eccles. 5. 4.
c Lev. 5. 4.
Matt. 14. 9.
Acts 23. 14.
d Joh 22. 27.
Ps. 22. 25.
Nab. 1. 15.

• Gen. 3. 16.

¹ Or, offer.

² Heb. profane, Ps. 55. 20.

³ Heb. her vows were upon her, Ps. 56. 12.

XXX. The regulations respecting vows appropriately follow those given respecting sacrifices, since a large proportion of vows would always relate to the presentation of such offerings. Rules had already been given (Lev. xxvii.) for the estimation of things vowed to God. It is probable that this fresh legislation dealing specially with vows made by persons in a state of tutelage, was occasioned by some case of practical difficulty that had recently arisen; and it is addressed by Moses to "the heads of the tribes" (v. 1), who would in their judicial capacity have to determine questions on these subjects.

There is no provision in the chapter for annulling vows made by boys and young men; from which it has been inferred that the vows of males were in all cases and circumstances binding.

2. The "vow" was positive; the "bond" negative or restrictive. By a vow a man engaged to dedicate something to God, or to accomplish some work for Him: by a bond he debarred himself from some privilege or enjoyment. A vow involved an

obligation to do: a bond, an obligation to forbear doing.

3. *being in her father's house in her youth* It was not ordinarily till her betrothal or marriage, that the female passed (some suppose by purchase) from the power of her father to that of her husband.

5. *the LORD shall forgive her* i.e. shall remit the obligation. (Cp. 2 K. v. 18.)

6. Rather, And if she shall at all be an husband's, and her vows shall be upon her, or a rash utterance of her lips, wherewith she hath bound her soul, &c. The "at all" intimates that the case of a girl betrothed but not yet actually married is here especially contemplated. After betrothal, a woman continued to reside, till the period of her marriage arrived, in her father's house; but her property was from that time forward vested in her husband, and she was so far regarded as personally his, that an act of faithlessness to him was, like adultery, punishable with death (Deut. xxii. 23, 24). Hence his right to control her vows even before he actually took her home as his wife.

- 10 their souls, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond with an oath;
 11 and her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond
 12 wherewith she bound her soul shall stand. But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband
 13 hath made them void; and the LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may
 14 establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day
 15 that he heard *them*. But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.
 16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

^a ch. 25. 17.

^b ch. 27. 13.

CHAP. 31. AND the LORD spake unto Moses, saying, ^a“Avenge the 2 children of Israel of the Midianites: afterward shalt thou ^bbe 3 gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go 4 against the Midianites, and avenge the LORD of Midian. ¹Of every tribe a thousand, throughout all the tribes of Israel, shall 5 ye send to the war. So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed 6 for war. And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and ^c“the trumpets to blow in 7 his hand. And they warred against the Midianites, as the LORD 8 commanded Moses; and ^d“they slew all the ^e“males. And they slew the kings of Midian, beside the rest of them that were slain; *namely*, ^f“Evi, and Rekem, and Zur, and Hur, and Reba,

^c ch. 10. 9.

^d Deut. 20.

13.

Judg. 21. 11.

1 Sam. 27. 9.

1 Kin. 11. 15,

16.

^e See Judg.

6. 1, 2, 33.

^f Josh. 13.

21.

¹ Heb. *A thousand of a tribe, a thousand of a tribe.*

XXXI. 2. the Midianites] The Moabites are not included. It would thus seem that it was the Midianites, and they only, who deliberately set themselves to work the corruption of Israel.

3. Avenge the LORD of Midian] The war against the Midianites was no ordinary war. It was indeed less a war than the execution of a Divine sentence against a most guilty people.

Doubtless there were many amongst the Midianites who were personally guiltless as regards Israel. But the rulers deliberately adopted the counsel of Balaam against Israel, and their behests had been but too readily obeyed by their subjects. The sin therefore was national, and the retribution could be no less so.

But the commission of the Israelites in the text must not be conceived as a general license to slay. They had no discretion to kill or to spare. They were bidden to exterminate without mercy, and brought back to their task (*v.* 14) when they shewed signs of flinching from it. They had no alterna-

tive in this and similar matters except to fulfil the commands of God; an awful but doubtless salutary manifestation, as was afterwards the slaughter of the Canaanites, of God's wrath against sin; and a type of the future extermination of sin and sinners from His kingdom.

5. were delivered] Or, “were told off.”

6. Phinehas] He was marked out as the fitting director of the expedition by his conduct (*cp.* xxv. 7-13) in the matter of Zimri and Cozbi.

with the holy instruments, and the trumpets] Or rather, “with the holy instruments, to wit, the trumpets,” for the trumpets themselves seem to be the instruments intended.

8. And they slew...were slain, &c.] Render: *And the kings of Midian they put to death, beside those that fell in the battle; namely, &c.* From which it would seem that beside these five, put to death after the battle, there were other Midianitish kings who perished fighting. The five chieftains here mentioned were vassals of Sihon the Amorite (*Josh.* xiii. 21).

9 five kings of Midian: *And the children of Israel took all the women with the sword.* *And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, 12 both of men and of beasts. And they brought the captives, and the spoil, unto the congregation of the children of Israel, unto the camp, and 13 at the plains of Moab, which are by Jordan near Jericho. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the 15 women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the 17 congregation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known a man by lying with him. But all the women children, that have 18 not known a man by lying with him, keep alive for yourselves. And do ye abide without the camp seven days: whosoever hath 19 killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and 20 on the seventh day. And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things 21 made of wood. And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law 22 which the Lord commanded Moses; only the gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the 24 water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp. 25, 26 And the Lord spake unto Moses, saying, Take the sum of the prey that was taken, both of man and of beasts, thou, and Eleazar the priest, and the chief fathers of the congregation: and divide 27 the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: 28 and levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and 1 Heb. *hot of war.* 2 Heb. *of skins.* 3 Heb. *instrument, or vessel of skins.* 4 Heb. *of the captivity.* 5 ch. 19, 26. 6 See ver. 30, 47. 7 ch. 22, 8. 8 Sam. 30, 27. 9 Josh. 22, 9. 10 Lev. 11, 26. 11 ch. 10, 9. 12 ch. 10, 9. 13 ch. 10, 9. 14 ch. 10, 9. 15 ch. 10, 9. 16 ch. 10, 9. 17 ch. 10, 9. 18 ch. 10, 9. 19 ch. 10, 9. 20 ch. 10, 9. 21 ch. 10, 9. 22 ch. 10, 9. 23 ch. 10, 9. 24 ch. 10, 9. 25 ch. 10, 9. 26 ch. 10, 9. 27 ch. 10, 9. 28 ch. 10, 9. 29 ch. 10, 9. 30 ch. 10, 9. 31 ch. 10, 9. 32 ch. 10, 9. 33 ch. 10, 9. 34 ch. 10, 9. 35 ch. 10, 9. 36 ch. 10, 9. 37 ch. 10, 9. 38 ch. 10, 9. 39 ch. 10, 9. 40 ch. 10, 9. 41 ch. 10, 9. 42 ch. 10, 9. 43 ch. 10, 9. 44 ch. 10, 9. 45 ch. 10, 9. 46 ch. 10, 9. 47 ch. 10, 9. 48 ch. 10, 9. 49 ch. 10, 9. 50 ch. 10, 9. 51 ch. 10, 9. 52 ch. 10, 9. 53 ch. 10, 9. 54 ch. 10, 9. 55 ch. 10, 9. 56 ch. 10, 9. 57 ch. 10, 9. 58 ch. 10, 9. 59 ch. 10, 9. 60 ch. 10, 9. 61 ch. 10, 9. 62 ch. 10, 9. 63 ch. 10, 9. 64 ch. 10, 9. 65 ch. 10, 9. 66 ch. 10, 9. 67 ch. 10, 9. 68 ch. 10, 9. 69 ch. 10, 9. 70 ch. 10, 9. 71 ch. 10, 9. 72 ch. 10, 9. 73 ch. 10, 9. 74 ch. 10, 9. 75 ch. 10, 9. 76 ch. 10, 9. 77 ch. 10, 9. 78 ch. 10, 9. 79 ch. 10, 9. 80 ch. 10, 9. 81 ch. 10, 9. 82 ch. 10, 9. 83 ch. 10, 9. 84 ch. 10, 9. 85 ch. 10, 9. 86 ch. 10, 9. 87 ch. 10, 9. 88 ch. 10, 9. 89 ch. 10, 9. 90 ch. 10, 9. 91 ch. 10, 9. 92 ch. 10, 9. 93 ch. 10, 9. 94 ch. 10, 9. 95 ch. 10, 9. 96 ch. 10, 9. 97 ch. 10, 9. 98 ch. 10, 9. 99 ch. 10, 9. 100 ch. 10, 9.*

- 29 of the beeves, and of the asses, and of the sheep: take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering
- 30 of the LORD. And of the children of Israel's half, thou shalt take ^uone portion of fifty, of the persons, of the beeves, of the asses, and of the ^xflocks, of all manner of beasts, and give them unto the Levites, ^xwhich keep the charge of the tabernacle of
- 31 the LORD. And Moses and Eleazar the priest did as the LORD
- 32 commanded Moses. And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and
- 33 seventy thousand and five thousand sheep, and threescore and
- 34 twelve thousand beeves, and threescore and one thousand asses,
- 35 and thirty and two thousand persons in all, of women that had
- 36 not known man by lying with him. And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: and the LORD's tribute of the sheep was six hundred
- 37 and threescore and fifteen. And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and
- 38 twelve. And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one. And the persons *were* sixteen thousand; of which the LORD's tribute *was*
- 39 thirty and two persons. And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, ^vas the LORD
- 40 commanded Moses. And of the children of Israel's half, which
- 41 Moses divided from the men that warred, (now the half *that pertained unto* the congregation was three hundred thousand and
- 42 thirty thousand *and* seven thousand and five hundred sheep, and
- 43 thirty and six thousand beeves, and thirty thousand asses and
- 44 46, 47 five hundred, and sixteen thousand persons;) even ^uof the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses. ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds,
- 45 came near unto Moses: and they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our
- 46 50 ^ucharge, and there lacketh not one man of us. We have therefore brought an oblation for the LORD, what every man hath ^ugotten, of jewels of gold, chains, and bracelets, rings, earrings, and

¹ Or, *goats*.² Heb. *hand*.³ Heb. *found*.

29. an heave-offering] Render simply an offering, and cp. xviii. 24. The verb from which the word here rendered "heave-offering" is derived, is rightly translated "levy" in v. 28.

32. Cp. v. 11, and render "And the prey" (i.e. the live prey) "in addition to the spoil which the men of war seized, &c." The "spoil" is described in v. 50.

The number of sheep, beeves, asses, and persons taken is given in this and following verses in round thousands. Hence the Lord's tribute (rr. 29, 37, 38, &c.), being the five-hundredth part of the half, comes out also in round numbers. The enormous amount both of live stock and of personal ornament was characteristic of the Midianites. When they invaded Israel in the days

of the Judges, their wealth was still of the same kind (Judg. vi. 5, viii. 24 seq.). The Bedouins, notwithstanding their wild nomadic life, retain their ancestral love of finery to the present day.

49. There is no mention of any resistance on the part of the Midianites. The Israelites saw in this and in the preservation of all those engaged, proofs that the Lord had been with them in the work, and hence the free-will oblation of v. 50.

50. The "chains" were "armlets" (2 Sam. i. 10). The "rings" were "finger-rings," or "seal-rings;" and the "tablets" were worn suspended from the neck (Ex. xxxv. 22).

to make an atonement for our souls before the Lord] Cp. Ex. xxx. 11-16. The atonement

tablets, ^ato make an atonement for our souls before the LORD.
 51 And Moses and Eleazar the priest took the gold of them, *even* all
 52 wrought jewels. And all the gold of the ^boffering that they
 offered up to the LORD, of the captains of thousands, and of the
 captains of hundreds, was sixteen thousand seven hundred and
 53 fifty shekels. (*For* ^bthe men of war had taken spoil, every man
 54 for himself.) And Moses and Eleazar the priest took the gold of
 the captains of thousands and of hundreds, and brought it into
 the tabernacle of the congregation, ^cfor a memorial for the
 children of Israel before the LORD.

^a Ex. 30. 12,
16.

^b Deut. 20.
14.

^c Ex. 30. 16.

CHAP. 32. NOW the children of Reuben and the children of Gad
 had a very great multitude of cattle: and when they saw the
 land of ^aJazer, and the land of Gilead, that, behold, the place
 2 *was* a place for cattle; the children of Gad and the children of
 Reuben came and spake unto Moses, and to Eleazar the priest,
 3 and unto the princes of the congregation, saying, Ataroth, and
 Dibon, and Jazer, and ^bNimrah, and Heshbon, and Elealeh, and
 4 ^cShebam, and Nebo, and ^dBeon, *even* the country ^ewhich the
 LORD smote before the congregation of Israel, ^fis a land for
 5 cattle, and thy servants have cattle: wherefore, said they, if we
 have found grace in thy sight, let this land be given unto thy
 6 servants for a possession, *and* bring us not over Jordan. And
 Moses said unto the children of Gad and to the children of
 Reuben, Shall your brethren go to war, and shall ye sit here?
 7 And wherefore ^gdiscourage ye the heart of the children of Israel
 from going over into the land which the LORD hath given them?
 8 Thus did your fathers, ^hwhen I sent them from Kadesh-barnea
 9 ⁱto see the land. For ^jwhen they went up unto the valley of
 Eshcol, and saw the land, they discouraged the heart of the
 children of Israel, that they should not go into the land which
 10 the LORD had given them. ^kAnd the LORD's anger was kindled
 11 the same time, and he sware, saying, Surely none of the men
 that came up out of Egypt, ^lfrom twenty years old and upward,
 shall see the land which I sware unto Abraham, unto Isaac, and
 12 unto Jacob; because ^mthey have not ⁿwholly followed me: save
 Caleb the son of Jephunneh the Kenazite, and Joshua the son of

^a ch. 21. 32.
Josh. 13. 25.
2 Sam. 24. 5.

^b ver. 36,
Beth-nimrah.
^c ver. 38,
Shibmah.
^d ver. 38,
Baal-meon.
^e ch. 21. 24,
34.

^f ch. 13. 3,
26.
^g Deut. 1. 22.
^h ch. 13. 24,
31.
ⁱ Deut. 1. 24,
28.
^j ch. 14. 11,
21.
^k Deut. 1. 34.
^l ch. 14. 28,
29.
^m Deut. 1. 35.
ⁿ ch. 14. 24,
30.

¹ Heb. *heave offering.*

² Heb. *break.*

³ Heb. *fulfilled after me.*

was not for any special offence committed (which would have called for a sacrifice of blood-shedding), but rather like the half-shekel given at the census in Ex. i. c., was an acknowledgment of having received undeserved mercies. These, if unacknowledged, would have entailed guilt on the soul.

52. The value of the offering was about 20,000*l*.

53. This verse seems to imply that the soldiers, as distinct from the officers (cp. v. 49), did not make any offering from their plunder. Of course besides the gold there would be much spoil of less precious materials; see vv. 20, 22.

XXXII. The record of the last war to the east of the Jordan is followed by the assignment of the lands already conquered to the tribes of Reuben and Gad and to certain families of the tribe of Manasseh.

1. *Jazer*] Cp. marg. ref. This district, although included in the land of Gilead, seems to have had especial attractions for the Israelitish settlers. All travellers in Gilead, the modern Belka, bear witness to its richness as compared with the country to the west of the Jordan. Its general character is that of an upland pasture, undulating and thickly timbered. In the last respect its northern portions excel its southern; but for fertility of soil the southern province is preferred by the Arabs, in whose lips it has passed into a proverb: "Thou canst not find a country like the Belka."

3. See vv. 34-38 notes.

8. *your fathers*] The generation of the Exodus was now substantially extinct. Cp. xxvi. 64, 65.

Kadesh-barnea] See xiii. 26.

12. *the Kenazite*] Kenaz (Gen. xxxvi. 11) was the name of one of the "dukes of

- " ch. 14. 24.
Deut. 1. 36.
Josh. 14. 8,
9.
" ch. 14. 33,
34, 35.
" ch. 26. 64,
65.
" Deut. 1. 34.
" Deut. 30.
17.
Josh. 22. 10,
18.
2 Chr. 7. 19.
& 15. 2.
" Josh. 4. 12,
13.
" Josh. 22. 4.
" ver. 33.
Josh. 12. 1.
& 13. 8.
" Deut. 3. 18.
Josh. 1. 14.
& 3. 12, 13.
" Deut. 3. 20.
Josh. 11. 23.
" Josh. 22. 4.
" Deut. 3. 12,
15, 16.
Josh. 1. 15.
& 13. 8, 32.
& 22. 4, 9.
" Gen. 4. 7.
& 44. 16.
Isai. 59. 12.
" ver. 10, 34,
&c.
" Josh. 1. 14.
" Josh. 4. 12.
" Josh. 1. 13.
" Deut. 3. 12
—17.
Josh. 12. 6.
" ch. 21. 24,
33, 35.
- 13 Nun: "for they have wholly followed the LORD. And the LORD's anger was kindled against Israel, and he made them "wander in the wilderness forty years, until "all the generation, that had done evil in the sight of the LORD, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the "fierce anger of the LORD toward Israel.
- 14 For if ye "turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.
- 15 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: but "we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.
- 16 "We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on yonder side Jordan, or forward; "because our inheritance is fallen to us on this side Jordan eastward.
- 17 And "Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, and will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, and "the land be subdued before the LORD: then afterward "ye shall return, and be guiltless before the LORD, and before Israel; and "this land shall be your possession before the LORD. But if ye will not do so, behold, ye have sinned against the LORD: and be sure "your sin will find you out. "Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.
- 18 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commanded.
- 19 "Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: "but thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith. ¶So "concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: and Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do. We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be our's. ¶And "Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, "the kingdom of

Edom: " but Israel and Edom were of kindred origin, and the use of similar names by the two peoples is not surprising.

23. *be sure your sin will find you out* Lit. "know ye your sin that it will find you out." Moses implies that their sin would eventually bring its own punishment along with it.

27. *before the LORD* i.e. immediately in front of the sacred tokens of the Lord's Presence; cp. x. 17 note.

33. *half the tribe of Manasseh* That is, (cp. v. 39; Josh. xvii. 1) the families of Machir. Moses, when assigning to the pastoral tribes the inheritance which they desired, appropriated to these Manassites specially the district they had already subdued, as a reward for their valour and exploits. Thus the whole of the conquered country was provisionally disposed of, and the forwardness and valour of the Machirites rewarded. It seems clear from v. 39 and Josh. xvii. 1,

Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the 34 cities of the country round about. And the children of Gad 35 built ^aDibon, and Ataroth, and ^aAroer, and Atroth, Shophan, and 36 ^kJaazer, and Jogbehah, and ⁱBeth-nimrah, and Beth-haran, 37 ^mfenced cities: and folds for sheep. And the children of 38 Reuben ⁿbuilt Heshbon, and Elealeh, and Kirjathaim, and ^oNebo, and ^pBaal-meon, (^qtheir names being changed,) and Shibmah: and ^rgave other names unto the cities which they 39 builded. And the children of ^rMachir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which 40 *was* in it. And Moses ^sgave Gilead unto Machir the son of 41 Manasseh; and he dwelt therein. And ^tJair the son of Manasseh went and took the small towns thereof, and called them 42 ^uHavoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

¹ Heb. *they called by names the names of the cities.*

^a ch. 33. 45.
^t Deut. 2. 36.
^k ver. 1. 3,
^j Jazer.
ⁱ ver. 3,
ⁿ Nimrah.
^o ver. 24.
ⁿ ch. 21. 27.
^o Isai. 40. 1.
^p ch. 22. 41.
^q See ver. 3.
^r Ex. 23. 13.
^r Josh. 23. 7.
^r Gen. 50. 23.
^s Deut. 3. 12,
13, 16.
^s Josh. 13. 31.
& 17. 1.
^t Deut. 3. 14.
^t Josh. 13. 30.
^u 1 Chr. 2. 21,
22, 23.
^u Judg. 10. 4.
^u 1 Kin. 4. 13.

that the claims of the Machirites arose simply out of their exploits.

34-36. The cities here named fall into three groups. On *Dibon*, cp. xxi. 19. The Moabite stone was discovered here in 1868. This city, occupied on the first acquisition of the territory by the Gadites, and assigned by Joshua to the Reubenites, was eventually recaptured by the Moabites, in whose hands it remained. *Ataroth*, i.e. "crowns" (? *At-târûs*) was seven miles north-west of Dibon. *Aroer* (*Arâr*) lay between Dibon and the Arnon.

Atroth, *Shophan*, was *Atroth-Shophan*, i.e. *Atroth*, or *Ataroth* of Shophan, or "of the burrow;" thus distinguished from the *Atroth* named in the verse preceding from which it was probably not far distant. These four cities may be styled the Dibon settlement.

35. *Jaazer* (cp. v. 1) with the neighbouring *Jogbehah* (*Jebeihah*), seven miles to the north-east, formed the second group.

36. The third Gadite settlement lay in the valley of the Jordan, to the west of the preceding. It comprised the cities of *Beth-nimrah* (*Nimrun*) and *Beth-haran* (*Beit-haran*).

37, 38. The Reubenites established themselves more compactly than the Gadites. *Elealeh* (el-'Al) a mile to the north-east; *Nebo* (*Nebbeh*) probably three miles to the south-west; *Baal-meon* (*Mâin*) nearly two miles to the south; *Kirjathaim* (? *Kureiyat*): and *Shibmah*, more properly *Sibmah*, famous at a later period for its vines (cp. Isai. xvi. 8), four miles east of Heshbon;—all clustered round the old Amoritic Capital. The Reubenites probably retained at the partition all these cities with the exception of Heshbon, which, passing to the Levites, were thenceforth reckoned as within the tribe of Gad.

Neither the Reubenites nor the Gadites were "builders" in the sense of founders of the cities of which they thus took possession.

They probably fortified them, for the first time or afresh, so as to render them places of safety for their families during the campaigns on the other side of the Jordan; and provided them with all conveniences for their flocks and herds.

39. *the children of Machir*] Machir, the son of Manasseh, was long since dead: even his sons had been brought up upon Joseph's knees (Gen. i. 23). But the renown acquired by his descendants raised his family almost to the dignity of a tribe; and the Machirites are in the next verse styled Machir, just as the children of Judah or of Ephraim are often spoken of as Judah or Ephraim. So in Judg. v. 14 Machir is coupled with Ephraim and Zebulun.

went] i.e. "had gone:" the statement is preparatory to the ensuing record of the grant to them of the land they had won.

Gilead] More strictly part of north Gilead; which, though inhabited by the Amorites, had belonged to the kingdom of Og. Gilead was the district from which had sprung the ancestress of the Machirites (cp. 1 Chron. vii. 14).

41. The exploits of Jair—he was the conqueror of Argob (Deut. iii. 14)—gave new lustre to his name; and the fame of the family is attested by the history of Jair the Israelitish judge, doubtless a descendant; perhaps also by the mention of Jairus (Luke viii. 41), the ruler of the synagogue at the neighbouring city of Capernaum.

Havoth-jair] That is, the villages, or rather groups of tents, or "kraals," of Jair. Originally they were twenty-three in number (1 Chr. ii. 22): in the days of the younger Jair, to whom they probably descended by inheritance, they either had increased to thirty, or were reckoned at that round number (Judg. x. 4).

42. *Kenath*] Now Kenawât, an important site near the southern extremity of the tract el-Lejah, and on the western slopes of the mountains of the Haurân. The name

CHAP. 33. THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the LORD: and 3 these are their journeys according to their goings out. ¶ And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all their first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments. And the children of Israel removed from Rameses, and pitched in Succoth. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon; and they pitched before Migdol. And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. And they removed from Elim, and encamped by the Red sea. And they removed from the Red sea, and encamped in the wilderness of Sin. And they took their journey out of the wilderness of Sin, and encamped in Dophkah. And they departed from Dophkah, and encamped in Alush. And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. And they departed from Rephidim, and pitched in the wilderness of Sinai. And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah. And they departed from Kibroth-hattaavah, and encamped at Hazeroth. And they departed from Hazeroth,

¹ That is, *The graves of lust.*

given to it by its conqueror, as in other cases, fell ere long into disuse, and the old name has held its ground to this day.

The notices, both Scriptural and traditional, of the conquest of north-eastern Gilead and Bashan by the Machirites, plainly intimate that it was effected by a few chiefs of great military prowess, who overran rapidly a far larger district than they could colonize. The father of Jair, however, Segub, was of the tribe of Judah (cp. xxvii. 1, and note; 1 Chr. ii. 21, 22), and it is likely that the Manassite leaders induced many of the more adventurous of this tribe, and some possibly of other tribes, to join them in their enterprize against Bashan (see Josh. xix. 34).

The Machirites did not exterminate the whole population of this district (see Josh. xiii. 15, &c.). The conquest of the district east of Jordan seems never to have been so effectually accomplished as that on the other side.

During the troublous times of the Judges the eastern Manassites rendered good service to the nation; cp. Judg. v. 14. Gideon, and probably Jephthah, were of this tribe,

and reflect in a later generation the warlike and adventurous spirit which Jair and Nobah exhibited in the days of Moses.

XXXIII. 1-49. This list was written out by Moses at God's command (v. 2), doubtless as a memorial of God's providential care for His people throughout this long and trying period.

3-6. For these places, see marg. reff.

8. *Pi-hahiroth*] Heb. "Hahiroth," but perhaps only by an error of transcription. The omitted "pi" is however only a common Egyptian prefix.

wilderness of Etham] i.e. that part of the great wilderness of Shur which adjoined Etham; cp. Ex. xv. 22 note.

The list of stations up to that at Sinai agrees with the narrative of Exodus except that we have here mentioned (v. 10) an encampment by the Red Sea, and two others, Dophkah and Alush (rr. 12-14), which are there omitted. On these places see Ex. xvii. 1 note.

16, 17. See xi. 35 note.

18. *Rithmah*] The name of this station is derived from *ritein*, the broom-plant, the "juniper" of the A. V. This must be the

^a Ex. 12. 37.

^b Ex. 12. 2.

& 13. 4.

^c Ex. 14. 8.

^d Ex. 12. 29.

^e Ex. 12. 12.

& 18. 11.

Isai. 19. 1.

Rev. 12. 8.

^f Ex. 12. 37.

^g Ex. 13. 20.

^h Ex. 14. 2.

9.

ⁱ Ex. 14. 22.

& 15. 22, 23.

^k Ex. 15. 27.

^l Ex. 16. 1.

^m Ex. 17. 1.

& 19. 2.

ⁿ Ex. 16. 1.

& 19. 1, 2.

^o ch. 11. 34.

^p ch. 11. 36.

- 19 and pitched in ^aRithmah. And they departed from Rithmah, 20 and pitched at Rimmon-parez. And they departed from Rimmon-parez, and pitched in Libnah. And they removed from 21 Libnah, and pitched at Rissah. And they journeyed from 22 Rissah, and pitched in Kehelathah. And they went from Kehelathah, and pitched in mount Shapher. And they removed from 23 mount Shapher, and encamped in Haradah. And they removed from Haradah, and pitched in Makheloth. And they removed from Makheloth, and encamped at Tahath. And they departed from Tahath, and pitched at Tarah. And they removed from Tarah, and pitched in Mithcah. And they went from Mithcah, and pitched in Hashmonah. And they departed from Hashmonah, and ^aencamped at Moseroth. And they departed from Moseroth, and pitched in Bene-jaakan. And they removed from ^aBene-jaakan, and ^aencamped at Hor-hagidgad. 33 And they went from Hor-hagidgad, and pitched in Jotbathah. 34 And they removed from Jotbathah, and encamped at Ebronah. 35 And they departed from Ebronah, ^aand encamped at Ezion-gaber. And they removed from Ezion-gaber, and pitched in the 36 wilderness of Zin, which is Kadesh. And they removed from ^aKadesh, and pitched in mount Hor, in the edge of the land of 37 Edom. ¶ And ^aAaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of 38 Egypt, in the first day of the fifth month. And Aaron was an hundred and twenty and three years old when he died in mount 39 Hor. ¶ And ^aking Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children 40 of Israel. ¶ And they departed from mount ^aHor, and pitched 41 in Zalmonah. And they departed from Zalmonah, and pitched 42 in Punon. And they departed from Punon, and ^bpitched in 43 Oboth. And they departed from Oboth, and pitched in ^dIjebabbarim, in the border of Moab. And they departed from Iim,

^a ch. 12. 16.

^a Deut. 10. 6.

^a See Gen.

36. 27.

Deut. 10. 6.

1 Chr. 1. 42.

^a Deut. 10. 7.

^a Deut. 2. 8.

1 Kin. 9. 26.

^a 22. 48.

^a ch. 20. 1.

^a 27. 14.

^a ch. 20. 22,

23.

^a 21. 4.

^a ch. 20. 25,

28.

Deut. 10. 6.

^a 32. 50.

^a ch. 21. 1,

&c.

^a ch. 21. 4.

^b ch. 21. 10.

^c ch. 21. 11.

^d ch. 21. 11.

¹ Or, *Heaps of Abarim.*

same encampment as that which is said in xiii. 26 to have been at Kadesh.

19. *Rimmon-parez*] Or rather *Rimmon-perez*, i.e. "Rimmon (i.e. the Pomegranate) of the Breach." It may have been here that the sedition of Korah occurred.

19-36. The stations named are those visited during the years of penal wandering. The determination of their positions is, in many cases, difficult, because during this period there was no definite line of march pursued. But it is probable that the Israelites during this period did not overstep the boundaries of the Wilderness of Paran (as defined in x. 12), except to pass along the adjoining valley of the Arabah; while the Tabernacle and organized camp moved about from place to place amongst them (cp. xx. 1).

Rissah, Haradah, and Tahath are probably the same as *Rasa, Aradeh, and Elthi* of the Roman tables. The position of Hashmonah (Heshmon in Josh. xv. 27) in the Azazimeh mountains points out the road followed by the children of Israel to be that

which skirts the south-western extremity of Jebel Magrah.

34. *Ebronah*] i.e., "passage." This station apparently lay on the shore of the Elanitic gulf, at a point where the ebb of the tide left a ford across. Hence the later Targum renders the word "fords."

35. *Ezion-gaber*] "Giant's backbone." The Wady Ghadhyān, a valley running eastward into the Arabah some miles north of the present head of the Elanitic gulf. A salt marsh which here overspreads a portion of the Arabah may be taken as indicating the limit to which the sea anciently reached; and we may thus infer the existence here in former times of an extensive tidal haven, at the head of which the city of Ezion-geber stood. Here it was that from the time of Solomon onward the Jewish navy was constructed (1 Kings ix. 26, xxii. 49).

41-49. *Zalmonah* and *Punon* are stations on the Pilgrim's road; and the general route is fairly ascertained by a comparison of these verses with xxi. 4, &c.

- * ch. 32. 34. 46 and pitched ^ein Dibon-gad. And they removed from Dibon-gad, and encamped in Almon ^f-diblathaim. And they removed from Almon-diblathaim, ^gand pitched in the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and ^apitched in the plains of Moab by Jordan *near* 49 Jericho. And they pitched by Jordan, from Beth-jesimoth *even* 50 unto ¹⁴Abel-shittim in the plains of Moab. ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, 51 saying, Speak unto the children of Israel, and say unto them, 52 ^aWhen ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten 53 images, and quite pluck down all their high places: and ye shall dispossess *the inhabitants of* the land, and dwell therein: for I 54 have given you the land to possess it. And ^{ye} shall divide the land by lot for an inheritance among your families: *and to the more ye shall* ²give the more inheritance, and to the fewer ye shall ³give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your 55 fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* ^{pricks in your eyes, and thorns in your sides, and shall vex you in the land} 56 wherein ye dwell. Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.
- CHAP. 34. AND THE LORD spake unto Moses, saying, Command the 2 children of Israel, and say unto them, When ye come into ^athe land of Canaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:) 3 ¶ Then ^byour south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the 4 outmost coast of ^cthe salt sea eastward: and your border shall turn from the south ^dto the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south ^eto
- ¹ Or, *The plains of Shittim.* ² Heb. *multiply his inheritance.* ³ Heb. *diminish his inheritance.*

50-56. The expulsion of the Canaanites and the destruction of their monuments of idolatry had been already enjoined (see marg. ref.); and *v.* 54 is substantially a repetition from Ex. xxvi. 53-55. But the solemn warning of *vv.* 55, 56 is new. A call for it had been furnished by their past transgressions in the matter of Baal-peor, and by their imperfect fulfilment, at the first, of Moses' orders in the Midianitish war.

XXXIV. 2. *the land of Canaan*] The name Canaan is here restricted to the territory west of the Jordan.

3-5. The southern boundary commenced at the Dead Sea. The broad and desolate valley by which the depressed bed of that sea is protected toward the south, is called the Ghôr. A deep narrow glen enters it at its south-west corner; it is called Wady-el-Fikreh, and is continued in the same south-western direction, under the name of Wady el-Marrah; a wady which loses itself among

the hills belonging to "the wilderness of Zin;" and Kadesh-barnea (see xiii. 26 note), which is "in the wilderness of Zin," will be, as the text implies, the southernmost point of the southern boundary. Thence, if Kadesh be identical with the present Ain el-Weibeh, westward to the river, or brook of Egypt, now Wady el-Arish, is a distance of about seventy miles. In this interval were Hazar-addar and Azmon; the former being perhaps the general name of a district of *Hazerim*, or nomad hamlets (see Deut. ii. 23), of which Addar was one: and Azmon, perhaps to be identified with Kesam, the modern Kasāimeh, a group of springs situate in the north of one of the gaps in the ridge, and a short distance west of Ain el-Kudeirât.

[Others consider the boundary line to have followed the Ghôr along the Arabah to the south of the Azazimeh mountains, thence to Gadis round the south-east of that mountain, and thence to Wady el-Arish.]

- Kadesh-barnea, and shall go on to ¹Hazar-addar, and pass on to ²Azmon: and the border shall fetch a compass from Azmon ³unto the river of Egypt, and the goings out of it shall be at the sea. ¶ And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.
- 7 ¶ And this shall be your north border: from the great sea ye shall point out for you ⁴mount Hor: from mount Hor ye shall point out *your border* ⁵unto the entrance of Hamath; and the goings forth of the border shall be to ⁶Zedad: and the border shall go on to Ziphron, and the goings out of it shall be at ⁷Hazar-enan: this shall be your north border. ¶ And ye shall point out your east border from Hazar-enan to Shepham: and the coast shall go down from Shepham ⁸to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ⁹side of the sea ¹⁰of Chinnereth eastward: and the border shall go down to Jordan, and the goings out of it shall be at ¹¹the salt sea: this shall be your land with the coasts thereof round about. ¶ And Moses commanded the children of Israel, saying, ¹²"This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe: ¹³for the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received ¹⁴their inheritance: the two tribes and the half tribe have received their inheritance on this side Jordan *near Jericho* eastward, ¹⁵toward the sunrising. ¶ And the LORD spake unto Moses, ¹⁶saying, These are the names of the men which shall divide the land unto you: ¹⁷Eleazar the priest, and Joshua the son of Nun. ¹⁸And ye shall take one ¹⁹prince of every tribe, to divide the land ²⁰by inheritance. And the names of the men *are* these: of the 20 tribe of Judah, Caleb the son of Jephunneh. And of the tribe of

¹ See Josh. 15. 3, 4.

² Gen. 15. 18.

Josh. 15. 4.

³ 47.

⁴ 1 Kin. 8. 65.

Isai. 27. 12.

⁵ ch. 33. 37.

⁶ ch. 13. 21.

⁷ 2 Kin. 14. 25.

⁸ Ezek. 47. 15.

⁹ Ezek. 47. 17.

¹⁰ 2 Kin. 23. 33.

Jer. 39. 5, 6.

¹¹ Deut. 3. 17.

Josh. 11. 2.

¹² & 19. 35.

Matt. 14. 31.

Luke 5. 1.

¹³ ver. 3.

¹⁴ ver. 1.

Josh. 14. 1.

¹⁵ 2.

¹⁶ ch. 32. 33.

Josh. 14. 2.

¹⁷ 3.

¹⁸ Josh. 14. 1.

¹⁹ & 19. 61.

²⁰ ch. 1. 4, 10.

¹ Heb. *shoulder*.

7-9. The northern border. On the "mount Hor," cp. xx. 22 note. Here the name denotes the whole western crest of Mount Lebanon, eighty miles in length, commencing east of Zidon, and terminating with the point immediately above the entrance of Hamath (cp. xiii. 21). The extreme point in the northern border of the land was the city of Zedad (Sadad), about thirty miles east of the entrance of Hamath. Hence the border turned back south-westward to Ziphron (Zifran), about forty miles north-east of Damascus. Hazar-enan may be conjecturally identified with Ayûn ed-Dara, a fountain situate in the very heart of the great central chain of Antilibanus.

10-12. Shepham, the first point after Hazar-enan, is unknown. The name Riblah is by some read Har-bel, i.e. "the Mountain of Bel;" the Har-baal-Hermon of Judg. iii. 3. No more striking landmark could be set forth than the summit of Hermon, the southernmost and by far the loftiest peak of the whole Antilibanus range, rising to a height of ten thousand feet, and overtopping every other mountain

in the Holy Land. Ain, i.e. the fountain, is understood to be the fountain of the Jordan; and it is in the plain at the south-western foot of Hermon that the two most celebrated sources of that river, those of Daphne and of Paneas, are situate.

The "sea of Chinnereth" is better known by its later name of Gennesaret, which is supposed to be only a corruption of Chinnereth. The border ran parallel to this sea, along the line of hill about ten miles further east.

18-29. Of the representatives now selected through Moses beforehand, who were all princes, i.e. heads of chief families, in their respective tribes (see xiii. 2), Caleb alone, of the tribe of Judah, is otherwise known to us (see xiii. 4 seq.). The order in which the tribes are named is peculiar to this passage. If they be taken in pairs, Judah and Simeon, Benjamin and Dan, Manasseh and Ephraim, Zebulun and Issachar, Asher and Naphtali, the order of the pairs agrees with the order in which the allotments in the Holy Land, taken also in couples, followed each other in the map from south to north.

21 the children of Simeon, Shemuel the son of Ammihud. Of the
 22 tribe of Benjamin, Elidad the son of Chislon. And the prince of
 23 the tribe of the children of Dan, Bukki the son of Jogli. The
 prince of the children of Joseph, for the tribe of the children of
 24 Manasseh, Hanniel the son of Ephod. And the prince of the
 tribe of the children of Ephraim, Kemuel the son of Shiphtan.
 25 And the prince of the tribe of the children of Zebulun, Elizaphan
 26 the son of Parnach. And the prince of the tribe of the children
 27 of Issachar, Paltiel the son of Azzan. And the prince of the
 28 tribe of the children of Asher, Ahihud the son of Shelomi. And
 the prince of the tribe of the children of Naphtali, Pedahel the
 29 son of Ammihud. These *are they* whom the LORD commanded
 to divide the inheritance unto the children of Israel in the land of
 Canaan.

CHAP. 35. AND the LORD spake unto Moses in the plains of Moab
 2 by Jordan *near* Jericho, saying, "Command the children of Israel,
 that they give unto the Levites of the inheritance of their pos-
 session cities to dwell in; and ye shall give *also* unto the Levites
 3 suburbs for the cities round about them. And the cities shall
 they have to dwell in; and the suburbs of them shall be for
 4 their cattle, and for their goods, and for all their beasts. And
 the suburbs of the cities, which ye shall give unto the Levites,
shall reach from the wall of the city and outward a thousand
 5 cubits round about. And ye shall measure from without the
 city on the east side two thousand cubits, and on the south side
 two thousand cubits, and on the west side two thousand cubits,
 and on the north side two thousand cubits; and the city *shall be*
 in the midst: this shall be to them the suburbs of the cities.
 6 And among the cities which ye shall give unto the Levites *there*
shall be ⁶six cities for refuge, which ye shall appoint for the
 manslayer, that he may flee thither: and ¹to them ye shall add
 7 forty and two cities. So all the cities which ye shall give to the
 Levites *shall be* ⁴forty and eight cities: them *shall ye give* with
 8 their suburbs. And the cities which ye shall give *shall be* ⁴of
 the possession of the children of Israel: ⁴from them that have
 many ye shall give many; but from them that have few ye shall
 give few: every one shall give of his cities unto the Levites
 9 according to his inheritance which ²he inheriteth. ¶ And the
 10 LORD spake unto Moses, saying, Speak unto the children of

^a Josh. 14. 3,
 4.
^b 21. 2.
 See Ez.
 45. 1, &c.
^c 48. 8, &c.

^b ver. 13.
 Deut. 4. 41.
 Josh. 20. 2,
 7, 8.
^c 21. 3, 13,
 21, 27, 32, 36,
 38.
^d Josh. 21.
 41.
^e Josh. 21. 3.
^f ch. 26. 54.

¹ Heb. *above them ye shall give.*

² Heb. *they inherit.*

XXXV. 2. *suburbs*] Rather, "pasture-grounds," required for their large cattle, for their sheep and goats, and for all their beasts whatsoever they might be (v. 3).

5. *from without the city*] Omit "from." The demarcation here intended would run parallel to the wall of the city, outside which it was made. To guard against any restrictions of area, due to such causes as the irregular forms of the cities or the physical obstacles of the ground, it was ordained that the suburb should, alike on north, south, east, and west, present, at a distance of a thousand cubits (or, nearly one-third of a mile) from the wall, a front not less than two thousand cubits in length; and, by joining the extremities of these measured fronts according to the nature of the

ground, a sufficient space for the Levites would be secured.

6. The Levitical cities were in an especial manner the Lord's; and therefore the places of refuge, where the manslayer might remain under the protection of a special institution devised by Divine mercy, were appropriately selected from amongst them. No doubt also the Priests and Levites would be the fittest persons to administer the law in the doubtful cases which would be sure to occur: cp. v. 24 note.

8. Nine cities were eventually given to the Levites from the large joint inheritance of Judah and Simeon; three were taken from the territory of Naphtali, and the other tribes gave each four apiece.

- Israel, and say unto them, 'When ye be come over Jordan into
 11 the land of Canaan; then 'ye shall appoint you cities to be
 cities of refuge for you; that the slayer may flee thither, which
 12 killeth any person 'at unawares. ^aAnd they shall be unto you
 cities for refuge from the avenger; that the manslayer die not,
 13 until he stand before the congregation in judgment. And of
 these cities which ye shall give 'six cities shall ye have for refuge.
 14 ^kYe shall give three cities on this side Jordan, and three cities
 shall ye give in the land of Canaan, *which* shall be cities of
 15 refuge. These six cities shall be a refugo, *both* for the children
 of Israel, and 'for the stranger, and for the sojourner among
 them: that every one that killeth any person unawares may flee
 16 thither. ^mAnd if he smite him with an instrument of iron, so
 that he die, *he is a murderer*: the murderer shall surely be put
 17 to death. And if he smite him ²with throwing a stone, where-
 with he may die, and he die, *he is a murderer*: the murderer
 18 shall surely be put to death. Or if he smite him with an hand
 weapon of wood, wherewith he may die, and he die, *he is a*
 19 *murderer*: the murderer shall surely be put to death. ⁿThe
 revenger of blood himself shall slay the murderer: when he
 20 meeteth him, he shall slay him. But ^oif he thrust him of hatred,
 21 or hurl at him ^pby laying of wait, that he die; or in enmity
 smite him with his hand, that he die: he that smote *him* shall
 surely be put to death; *for he is a murderer*: the revenger of
 22 blood shall slay the murderer, when he meeteth him. But if
 he thrust him suddenly ^qwithout enmity, or have cast upon him
 23 any thing without laying of wait, or with any stone, wherewith
 a man may die, seeing *him* not, and cast *it* upon him, that he
 24 die, and *was* not his enemy, neither sought his harm: then ^rthe
 congregation shall judge between the slayer and the revenger of

^f Deut. 19. 2.
 Josh. 20. 2.
^g Ex. 21. 13.

^h Deut. 19. 6.
 Josh. 20. 3,
 6, 6.

ⁱ ver. 6.

^k Deut. 4. 41.
 Josh. 20. 8.

^l ch. 15. 16.

^m Ex. 21. 12,
 14.
 Lev. 24. 17.
 Deut. 19. 11,
 12.

ⁿ ver. 21, 24,
 27.
 Deut. 19. 6,
 12.
 Josh. 20. 3, 5.
^o Gen. 4. 8.
 2 Sam. 3. 27.
 4. 20. 10.
 1 Kin. 2. 31,
 32.
^p Ex. 21. 14.
 Deut. 19. 11.
^q Ex. 21. 13.

^r ver. 12.
 Josh. 20. 6.

¹ Heb. *by error*.

² Heb. *with a stone of the hand*.

12. *the avenger*] Heb. *goel*, a term of which the original import is uncertain. The very obscurity of its etymology testifies to the antiquity of the office which it denotes. That office rested on the principle of Gen. ix. 6, "whoso sheddeth man's blood, by man shall his blood be shed." The unwritten code of the East conceded to the nearest kinsman of a murdered man the right of avenging the blood that had been shed. Such rude justice necessarily involved grave evils. It gave no opportunity to the person charged with crime of establishing his innocence; it recognised no distinction between murder, manslaughter, and accidental homicide; it perpetuated family blood-feuds, the avenger of blood being liable to be treated in his turn as a murderer by the kinsman of the man whom he had slain. These grievances could not be removed as long as there was no central government, but they might be mitigated; and to do this was the object of the institution in the text (cp. Ex. xxi. 13).

Among the Arab tribes, who are under the control of no central authority, the practice of blood-revenge subsists in full force to the present day.

12. *the congregation*] i.e. local court, con-

sisting of the elders of the city (Josh. xx. 4).

16-25. The sense is: Inasmuch as to take another man's life by any means soever is murder, and exposes the murderer to the penalty of retaliation; so, if the deed be done in enmity, it is in truth very murder, and the murderer shall be slain; but if it be not done in enmity, then the congregation shall interpose to stay the avenger's hand.

19. *when he meeteth him*] Provided, of course, it were without a city of refuge.

24. The case of the innocent slayer is here contemplated. In a doubtful case there would necessarily have to be a judicial decision as to the guilt or innocence of the person who claimed the right of asylum.

25. The homicide was safe only within the walls of his city of refuge. He became a virtual exile from his home. The provisions here made serve to mark the gravity of the act of manslaughter, even when not premeditated; and the inconveniences attending on them fell, as is right and fair, upon him who committed the deed.

unto the death of the high priest] The atoning death of the Saviour cast its shadow before on the statute-book of the Law and

* Josh. 20. 6.
* Ex. 20. 7.
Lev. 4. 3.
& 21. 10.

" ch. 27. 11.

* Deut. 17. 6.
& 19. 15.
Matt. 18. 16.
2 Cor. 13. 1.
Heb. 10. 28.

* Ps. 106. 38.
Mic. 4. 11.

* Gen. 9. 6.
* Lev. 18. 25.
Deut. 21. 23.
* Ex. 20. 45.
46.
" ch. 26. 29.

* ch. 26. 55.
& 33. 54.
Josh. 17. 3.
" ch. 27. 1, 7.
Josh. 17. 3.
4.

25 blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and ^ahe shall abide in it unto the death of the high priest, ^bwhich was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; ^che shall not be guilty of blood: because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. So these things shall be for ^aa statute of judgment unto you throughout your generations in all your dwellings. ¶ Whoso killeth any person, the murderer shall be put to death by the ^amouth of witnesses: but one witness shall not testify against any person to ^acause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is ^aguilty of death: but he shall be ^asurely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are: for blood ^ait defileth the land: and ^athe land cannot be cleansed of the blood that is shed therein, but ^aby the blood of him that shed it. ^aDefile not therefore the land which ye shall inhabit, wherein I dwell: for ^bI the LORD dwell among the children of Israel.

CHAP. 36. AND the chief fathers of the families of the ^achildren of Gilad, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: 2 and they said, ^bThe LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and ^cmy lord was commanded by the LORD to give the inheritance of 3 Zelophehad our brother unto his daughters. And if they be married to any of the sons of the *other* tribes of the children of

¹ Heb. no blood shall be to him, Ex. 22. 2.

² Heb. faulty to die.

³ Heb. there can be no expiation for the land.

on the annals of Jewish history. The High-priest, as the head and representative of the whole chosen family of sacerdotal mediators, as exclusively entrusted with some of the chief priestly functions, as alone privileged to make yearly atonement within the Holy of Holies, and to gain, from the mysterious Urim and Thummim, special revelations of the will of God, was, preeminently, a type of Christ. And thus the death of each successive High-priest presignified that death of Christ by which the captives were to be freed, and the remembrance of transgressions made to cease.

30. *by the mouth of witnesses* i.e. two witnesses, at the least (cp. marg. ref.). The provisions of this and the following verses protect the enactments of this chapter from abuse. The cities of refuge were not intended to exempt a criminal from deserved punishment.

31. *no satisfaction*] Rather, ransom (see Ex. xxi. 30). The permission to demand pecuniary compensation for murders (expressly sanctioned by the Koran) undoubtedly mitigates, in practice, the system of private retaliation; but it does so by sacrificing the principle named in vv. 12, 33. 34. *for I the LORD dwell, &c.*] An emphatic protest against all enactment or relaxation of laws by men for their own private convenience.

XXXVI. 1-13. The daughters of Zelophehad had obtained an ordinance (xxviii. 6-11) which permitted the daughters of an Israelite dying without male issue to inherit their father's property. The chiefs of the Machirites, of whom Zelophehad had been one, now obtain a supplemental enactment, directing that heiresses should marry within their own tribe.

Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe ¹whereunto they are received: so shall it be taken from the lot 4 of our inheritance. And when ^athe jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the 5 tribe of our fathers. ¶ And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of 6 the sons of Joseph ^ehath said well. This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them ^fmarry to whom they think best; ^gonly to the 7 family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall ^hkeep 8 himself to the inheritance of the tribe of his fathers. And ⁱevery daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every 9 man the inheritance of his fathers. Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own 10 inheritance. Even as the LORD commanded Moses, so did the 11 daughters of Zelophehad: ^jfor Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were mar- 12 ried unto their father's brothers' sons: *and* they were married ^kinto the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their 13 father. ¶ These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel ^lin the plains of Moab by Jordan *near* Jericho. ^m

^d Lev. 25. 10.^e ch. 27. 7.^f ver. 12.^g 1 Kin. 21.^h 1 Chr. 23. 22.ⁱ ch. 27. 1.^k ch. 26. 3. & 33. 50.¹ Heb. unto whom they shall be.² Heb. be wives.³ Heb. cleave to the, &c.⁴ Heb. to some that were of the families.

4. *be taken away*] i.e. be permanently taken away. The jubilee year, by not restoring the estate to the tribe to which it originally belonged, would in effect confirm the alienation.

11. *unto their father's brothers' sons*] Or more generally, "unto the sons of their kinsmen."